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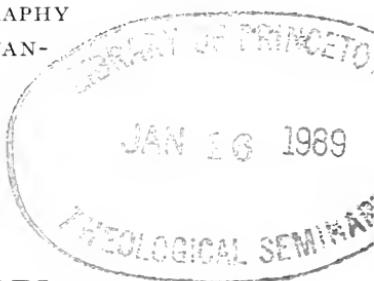
THE IDEAL PREACHER

BY

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The Swander Lectureship in the Theological Seminary of the Reformed Church in the United States, located at Lancaster, Pa., was founded by the Reverend John I. Swander, D. D., and his wife, Barbara Kimmell Swander, for the two-fold purpose of promulgating sound christological science and of erecting a memorial to their daughter, Sarah Ellen Swander, born April 30th, 1862, died September 29th, 1879; and to their son, Nevin Ambrose Swander, born August 7th, 1863, died March 29th, 1884. It shall be known as the "Sarah Ellen and Nevin Ambrose Swander Lectureship." For its maintenance a sum of money was given to the Board of Trustees of the said Theological Seminary, the interest of which is to be applied for the publication of lectures in book form, in accordance with the conditions defined by the terms which accompanied the conveyance of the fund into the hands of the aforesigned Board of Trustees.

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THE IDEAL PREACHER

LECTURE I

MINISTERIAL AUTHORITY.

ITS SOURCE, SCOPE AND LIMITATIONS.

The proper and thorough discussion of this subject must start, like all other logical inquiries, with one or more assumptions, and with the probability that the truth of such assumptions will manifest itself more and more until it finds itself confirmed and glorified in an incontrovertible conclusion.

First, It must be assumed that the Bible as a collection of Canonical Scriptures of the Old and New Testament, is a duly authenticated record of a revelation of truth from a higher to a lower realm of rational and ethical being.

Second, That the source of such revelation is the eternal and personal God, the Fountain Head of all principalities, powers and authority in Heaven and on earth.

Third, That the medium and personal fullness of such revelation is the Son of God who was made or assumed flesh and dwelt among us, and still continues to dwell among us in and through the Holy Spirit, full of grace and truth.

Fourth, That the Son of God as Immanuel, has planted and is now developing a kingdom upon the earth to be an Everlasting Kingdom, and to rule over all by gathering up into itself all the essential

elements in all the lower kingdoms in the ascending series of nature's economy, to the end that Christ may be all in all to the glory of God the Father in the eternal happiness of his redeemed people.

Fifth, That this kingdom now has its embodiment in the Church which is not only pre-eminent over all mere human corporations and organizations, but also an organism or the mystical "body of Christ" for the very purpose of perpetuating through all time the remedial and compleative virtues and forces of the incarnation until all "the ransomed of the Lord shall return and come to the heavenly Zion, with songs of everlasting joy upon their heads, when sorrow and sighing shall flee away."

Sixth, That in all the ages and stages of its development this Messianic Kingdom has in itself and acting out from itself agents and organs heralding the will of the King and the mission of His spiritual empire upon our planet.

Seventh, That these agents and organs include a distinct, yet inseparable class of men called and anointed of God to negotiate a treaty of peace with his rebellious subjects, and perpetuate a brotherhood of all who surrender themselves to become new-born children of their Heavenly Father, and consequently heirs by grace to that inheritance which is undefiled, incorruptible and that fadeth not away.

These offices or agencies are not separable from the organism of the Church. They cannot exist outside of it. The ministry is endowed with functional authority because of its organic connection with the church in which it is grounded and through which

it stands so vitally related to Christ as to derive its authority both immediately and mediately from Him. Legitimate ministerial authority is, therefore, not so much dependent upon direct apostolic succession as it is upon the fact of Christological and ecclesiastical procession. A house of bishops presupposes a complementary house of the laity. And there can be neither without the Christian Church in which they both stand and rejoice in the hope of the mediatorial glory of God's incarnate Son. The divine-human Head implies a divine-human "body fitly framed and knit together by virtue of that spiritual synovia which every joint supplieth." Here, then, is authority *from* Christ, because of life and power *in* Christ; and any authority used by a minister is valid only as it is exercised in Christ's name, and in accordance with the directions given in his credentials and commission.

Grounded in the Christian Church, as an organic part thereof, an ordained agent therein, and an ambassador of Christ, the authoritative Head thereof, the minister has authority to exercise *all* his ministerial functions, according to the full scope of his commission as such ambassador. His official authority, received from Christ in the organism of the Holy Catholic Church, is as broad as his commission and as extensive as the religious and ethical necessities of the human race.

Christ's Messianic ministry, although he was sent by the Father, proceeds from Himself as the fountain head of all remedial virtue and authority: The minister's ambassadorial authority is derived from

Christ in accordance with his “*Go ye therefore*” and is as wide as the open door to the field of his opportunities.

Furthermore, the distinct, yet inseparable functions of the Christian ministry are not only derived *from*, but also correspond *with* the three distinct and inseparable sides of Christ’s Messianic character. Like Christ, *before* him, *back* of him, *above* him, and *within* him, the minister performs official acts because he has an official character. In this respect, the difference between Christ and his ambassadors is the fact that while Christ is the *Fountain* opened up in the House of David the minister merely stands in and moves forward with the living *stream* of life and authority whose mission it is to “make glad the City of God, the habitation of the Most High.”

Moreover, all Christians, whether ordained ministers or laymen, or laywomen, are, in a general sense, partakers of Christ’s life and authority because of the fulfilment of Joel’s prophecy: “I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.”

Ever since the Reformation this general participation in Christ’s fullness has been called and emphasized *the general priesthood of all believers*. This was and is in distinction, though not necessarily separable from the more special *Charisma* or *gift* with which ordained ministers are invested. The general “*priesthood*” of believers is, however, a term

fully commensurate with the true idea of all that may be possessed and practiced by every true Christian.

Perhaps the Heidelberg Confession, more truly than any other symbol of doctrine, brings out this truth in Questions 31 and 32: “Why is He called Christ that is Anointed?” “Because He is ordained of God the Father and anointed with the Holy Ghost, to be our chief Prophet and Teacher who *fully* reveals to us the secret counsel and will of God concerning our redemption; and our holy High Priest, who by the one sacrifice of Himself has redeemed us, and ever liveth to make intercession for us with the Father; and our Eternal King who governs us by his word and Spirit, and defends and preserves us in the redemption obtained for us.” “But why art thou called a Christian?” “Because by faith I am a member of Christ and thus a *partaker* of his anointing.”

As already said, this partaking of Christ and his anointing is common to all Christians; yet it belongs more specifically to ordained ministers to govern, intercede and teach in his name and by his authority—not only by his authority *over* them, but also *in* them and *through* them as thus divinely *anointed* and *appointed* by him.

In the Old Testament dispensation these several functions of Prophet, Priest and King, as the shadows of better things to come, were vested in three distinct classes of men, the Prophet of God, the High Priest of the Sanctuary and the King of Israel. For example it may be cited that while Nathan was the Prophet, Zadock was the Priest and David the King.

At the close of that dispensation, these several functions were embodied in the *Anointed One, The Christ*. Probably this fact was in part what Paul meant in writing to the Ephesians; 1:10. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Moreover these gifts or *charisma* were thus concentrated in Christ to be sequentially and qualifiedly communicated or imparted by him to all who are vitally united with him in his mystical body, the Holy Catholic Church, the fulness of Him who filleth all in all.

This fact is therefore to be emphasized in our present-day hair-splitting disputation and hair-pulling discussions over Catechisms, Creeds and Ecclesiastical polities. Authority from Christ to the Christian minister is not communicated merely on paper outside of the parties interested, as an abstract power of attorney authorizing one party to act as a mere representative of the other and greater party, but rather by virtue of a historic continuity in the constitution of concrete and organized Christianity, extending thus with unbroken succession through all time. This would be the case indeed even though if by some calamity all the Bibles in Christendom were to go up in smoke. The self-perpetuating kingdom of God on earth would still not perish from the earth, whether men were ordained by bishops, by the laying on of hands of the presbytery, or, as claimed by Henry Ward Beecher, through the unbilical chord.

But while we have the Bible as belonging to the

great ethical plan of the ages, and as an incarnation of God's "more sure word of prophecy" whereunto we do well to take heed, it must be held as above tradition, yet not in such exclusive way as to ignore all that is authoritatively valuable in organized and historic Christianity. Here and at this point all genuine and intelligent Protestantism is out of agreement with the utterances from the Council of Trent that *all* ecclesiastical traditions approved by Ecumenical Councils have didactic authority equal to that of the Bible.

This finally brings us to the question more directly under discussion in this lecture, viz.: Who is to give the Bible infallible interpretation for the preacher in the exercise of his prophetic function?

Here let the pope's bulls be taken by the horns with the declaration that no one is able so to interpret everything in the Bible as to reach an absolutely infallible conclusion. The Bible itself, as now constituted, is not without its elements of human errancy, although *God's Word*—the Divine side of the book—"is forever settled in heaven" (Psalm 119:89). Indeed it was settling itself on earth and in time for twenty-six centuries before the first syllable thereof was statutorialized on stone in Mount Sinai; and even then its fragile statutorial form was dashed to pieces by human imperfection, at the foot of the mountain.

With this instructive and suggestive lesson before us, let us now meet the question more calmly than did Moses when he lost his superlatively devout temper in a paroxysm of religious zeal for holy and

sacred things. Conceding that all the original manuscripts of the Canonical Scriptures, including St. James' "Epistle of Straw," were written by holy men under the plenary inspiration of the Holy Ghost, and that they were without any defects, whatever; yet the generally acknowledged interpolations by scribes and translators, and the obviously incorporated parts by many subsequent and conflictive revisions of the Bible are enough to lead any candid and openminded Christian scholar to admit that the Book now contains defective elements in the human side of that most important and trustworthy of all sacred literature, and the most reliable record that we have of the world's past history.

The Pope is not perfect and infallible as the self-proclaimed vice-gerent of Christ in regal authority, in his pretentious primacy at the head of an ecclesiastical priesthood; and how can he be in his interpretation of all the mysteries that the angels have vainly sought to fathom. And how much better is the little narrow-contracted papacy of exclusive private judgment when the self-isolated individual, esteeming himself wiser than all the rest of Christendom, puts his own theory into the Bible and draws it out again through the little pipestem of his own opinion? Neither is it any better to say that the Bible interprets itself, when all the testimony in such case is of necessity passed upon by the same individual in the exercise of private judgment.

The ancient and more modern symbols of doctrine are not perfect. Creeds are rather the apprehensions of the truth by various schools of religious philoso-

phy in the respective ages that formulated and gave them birth, instead of shackles to bind and paralyze the freedom of all the ages to come. For this reason even the best of creeds must be subject to a recast at least into new phrasings, and made to adjust themselves and their teachings to later developments of the more manifest meaning of the Bible in the broader, brighter splendor of recent discoveries in philology, archeology, ethics and religious psychology. Not that truth changes in its essential essence and elements. "The eternal years of God are hers; "Yet modern Christian scholarship may lead to many modifications of ancient apprehensions of the truth as reached in the defective ages that have already rolled away.

But, assuming that the individual minister has authority vested in him immediately from Christ and mediately in the Church, what is the scope and what are the limitations of such authority? Certainly its scope does not extend beyond what is committed to him by the "great Apostle and High Priest of his profession, Jesus Christ." Neither is such authority limited to any one or two of the three several functions of his ministerial office. He is, in some qualified sense, placed in possession of the regal function to have part in church government. Otherwise, what can there be in the language of the Chief Shepherd and royal Bishop of the Church in His announcement to somebody; "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall unbind on earth shall be unbound in heaven." What would be the use of the "Keys of the Kingdom of

Heaven" if not given to somebody to exercise authority in opening the doors of the Church and in closing them in administering ecclesiastical discipline? Are we ready to admit from our proper Protestant standpoint that these keys are exclusively in the hands of St. Peter and his papal successors in office upon the banks of the Tiber?

Secondly, the minister is, in some limited sense, a Christian *priest*. Does he not have part in the consecratory act performed in holy baptism? Does he not offer eucharistic sacrifice at the holy communion? May not the minister who as a preacher proclaims the promise of ablution to the penitent through the cleansing blood of Christ also pronounce conditional absolution by the authority of the Great High Priest? Does he not in his delegated authority intercede for the people at a throne of grace, and pronounce the benediction upon the dispersing assembly? Are these not priestly acts?

Thirdly, the general office of the Christian ministry involves the preaching or teaching function. He is a *prophet* or herald to proclaim the truth as it is in Jesus. This prophetic function, though not more essential than the regal and sacerdotal in the full scope of his anointing authorizes him to stand out more prominently along the firing-line of God's embannered and embattling host. It is the most obvious manifestation of God's purpose and power in his progressive and aggressive kingdom in the world. Under the influence of the Holy Spirit, the sermon authoritatively calls upon the world to bring forth the royal diadem and crown Immanuel Lord of all.

Especially is it thus emphasized since Luther unchained the Bible at Erfurt, since Zwingli brought out the meaning of his Greek testament, and since John Calvin's Christian Institutes were wrought out in the laboratory-brain of the Genevan Reformer. For one thousand years previous to that time the pulpit had been crowded back into a corner of the great cathedral to make room for the undue prominence of the celebrant and his priestly mummeries. The Reformation and the consequent scintillations of greater evangelical light from the emancipated Bible have made the pulpit and the prophetic function of the minister the Gibraltar of all genuine Protestantism.

But even in Protestantism, as now exploited by many, the pulpit is not inerrant and infallible. Its prophetic forces are too generally misdirected or its fragrance lost upon the desert air. While the Romish church has the dry rot, Protestantism has its festering sores. This religious condition of things is in part the result of the evolution of the germ-principle of humanism in the *renaissance* of the 15th century, carried over into the Reformation in the 16th century, and now being carried out to its ultimate consequences in our disastrous sect system and religious individualism. The predominancy of the centripetal trend in the pre-reformation age has reached over to the rampant centrifugal tendency of false freedom. *Freiheit* rules the camp, the crown, the court. And perhaps this false and fatal drift is nowhere more obviously manifest than in some of our so-called Protestant pulpits. All that some novices have to do to become spectangular evangelists is to sprout their

own wings and graduate from the gambling house, the saloon or in some den of unmentionable infamy. Like the Egyptian frogs, these pulpit mountebanks leap into the dough-trays of God's sanctuary and spawn their miserable stuff under the pretence of ministerial authority. This poisonous float is labeled as the bread of life and palmed off upon the religious credulity of starving men. There is no heavenly authority for such damnable hodge-podge. Out upon such travesty! It is served neither by the authority nor in the Spirit of Christ. If any man have not the quiet and orderly spirit of Christ, he is none of his, whether preacher or layman. If any *have* the Spirit of Christ, he has also, in some degree, the mind of the Master. This the true minister is presumed to have in a sense not strictly predictable of those who have not been clothed upon and invested with the prophetic function and the corresponding qualifications and ability of versatile Christian scholarship.

Christ spoke as one having authority, and not as a scribe; and so do we. The day of Pentecost has now fully come. The Apostolic commission has been given. The Scribes were not ambassadors for him. He that heareth you heareth me, saith the Lord. As though Christ doth beseech the world by us, *we pray it in Christ's stead* to be reconciled to God.

Our authority is, however, limited within the compass of authority derived. He spoke as *one* having *authority in himself*, and as peculiarly related to the Father: We speak as many *having* authority *delegated* by him to men related ambassadorily to himself. "As my Father hath sent me, so send I you."

Furthermore, this authority from Christ and the message he commits unto us are subject to limitation and enlargement, according to the degree in which we stand mutually related to him, to all saints, and in touch with all sound theologians and to the whole body of the Head. This truth we can not wave aside as a mere figure of rhetoric. "I in them and they in me." Neither can religious experience be ignored as a part of the minister's equipment. Christ speaks in the hearts and minds of all true believers; but especially to the ministers who study exegesis upon their knees, and when, like St. Paul, they seek to *comprehend* with all saints. The minister who seeks to *comprehend* all truth in and by himself, will probably fail to comprehend the fact that he is a clerical ass. We may be neither able nor obliged to believe all the doctrines and teachings of Christendom. Neither need we endorse blindly all that is set forth in the creeds, but we can not wisely say that they were all fools who like the Church Fathers lived nearer than we do to the Fountain Head of truth, and received their inspiration as under the very breath of the personal truth incarnate.

Furthermore, it is not required of us ministers that our sermons and teachings be absolutely free from all error in doctrine and manner of presentation. If our Lord himself bare our infirmities; if the Captain of our salvation was made perfect in some sense through suffering; if the Bible be not absolutely free from defects peculiar to the human side thereof; if the Church be not yet free from spots and wrinkles and other such things, it should not be expected of

us and we should not look for impeccability in ourselves or in others. However pure the truth of God, we have this treasure in earthen vessels; and why should we expect these vessels to be more pure than the icicle that hung from the eave of Diana's temple? If we now know only in part, we can only prophesy in part. And only when that which is perfect is come shall we know as we are known and see as we are seen. Till then we can do no better than to arise and go to Jesus, and say unto him as did some of his disciples of old, "Lord, to whom shall we go but unto thee. Thou hast the words of eternal life, and we know and are assured that thou art the Christ, the Son of the living God."

LECTURE II

THE MINISTERIAL MOTIVE

In the foregoing lecture, on *The Ideal Preacher*, it was shown and seen that ministerial authority presupposes the existence of the great mystery of Godliness, with its fountain head in Immanuel; assumes that the Bible is the most divinely inspired and authenticated record of the revelation which God has yet made of his will to man; that there is a class of men called, ordained and authorized to negotiate a treaty of peace between a righteous heaven and a rebellious earth; that this class of men or ministers receive their commission both immediately from Christ and mediately through the Church as the embodiment of his kingdom in the world; that the source, scope and limitations of such ministerial authority are all conditioned upon the minister's vital and organic relation to Christ, *the Anointed One*, in his messianic character; that according to the teaching of the Bible, as reflected by the Heidelberg Catechism, the minister is, in a limited sense, officially a prophet, priest and king, by virtue of his being a partaker by faith of Christ's anointing; that in order to make his ambassadorial calling and election sure, the minister must stand organically in the Church which is Christ's body and receive his credentials therefrom, as well as in personal touch with Christ himself, the immediate source of such ministerial authority; that he should have an experimental

knowledge of Christ and know the power of his resurrection in order to become a workman in Christ's vineyard that needeth not to be ashamed, rightly dividing the word of everlasting truth; and finally, after he has fully complied with all these conditions, and availed himself of all these means of ministerial efficiency, and conditions of ministerial success, he will still have reason to acknowledge the limitation of his power, and exclaim with the prophet of old:—Who is able for these things?

Next in importance to authority from above is the question of proper actuation from within. In the case of a true minister, the voice from heaven is supplemented, or rather complemented by a corresponding voice from the inmost sanctuary of the soul. These two testimonials in mutual harmony with each other, are indispensable to the fulness of a genuine call to the ministry. The authority that speaks from above has its echo in the proper ministerial motive. The subjective must respond to the objective, to make our common Christian calling sure to that inheritance which is "undefiled, incorruptible and fadeth not away." How much more, then, is it the case in the minister whose duties in the vineyard of the Lord are more specific, whose responsibilities are more tremendous and whose scope of action is more official.

As we may never be able to understand fully the eternal cause of the infinite impulse that first moved heaven to come down to our planet and ransom a world from the poison and power of human sin, so may we never be able to know just how the mysterious process of forming the proper ministerial motive

in the laboratory of the human soul, nor the exact nature of the ethical protoplasts that form the proper incentive in the true aspirant to the holy ministry of the gospel. The impulse that moves us to ordinary duty originates so mysteriously in the fecundous womb of ethical forces that we can know neither the principle of its substance nor the manner of its evolution. How much more inscrutable and past finding out must be the origin and unfolding of the ministerial motive that properly impels a man to become a worthy watchman on the walls of Zion. Probably the most and the best that can be said upon this point is that it, like many other profound truths, belongs to that sublime reality, and yet unfathomable mystery to which the angels themselves are not able to adjust the angle of their vision.

Perhaps the nearest approach that can be made toward the philosophic solution of the question as to whence and why a man is impelled by such a proper motive is to be found in the truth that he, having been created in the image of God, and having been restored to that image through regeneration, is moved by the heavenly force planted in him, in virtue of such new birth, to seek and reflect the original of that which he is the likeness, and to bring the whole creation back to Him “of whom, by whom and unto whom are all things.” Anything short of such a pure, unselfish and comprehensive desire does not measure up to the requirement that seems to have been nominated in the bond of man’s proper relation to his Maker. A proper ministerial motive includes more than a desire to save souls from hell and conse-

quently have many stars in the ministerial crown. The incentive of an intelligent theologian and Christian philosopher in desiring the office of a bishop, while it aims at the salvation of men from sin and death, includes also the broader aim and ambition to have part in bringing the whole ethical universe back to the normal relation it sustained to its Maker before the occurrence of the great catastrophe in Eden, in which the whole creation was "made subject to vanity." Yet, since not all preachers can be profound theologians and speculative philosophers, the scope of their motive and the law of its limitations may find its proper measure in the apostolic commission.

In what sense and to what extent such motive may be an inborn principle in the man himself, as a product of natural birth, without favorable environments or without transmission in germinal form from a religious ancestry is a question more interesting than easy of solution. That it is sometimes measurably transmitted along the line of hereditary piety may be assumed to be as true as the divine promise that "the righteousness of the Lord is unto children's children to those who keep his covenant and remember his commandments to do them." The unfeigned faith that was in Timothy had dwelt first in his grandmother Lois and in his mother Eunice. And is it not reasonably presumable that along that same hereditary line of the transmission of "faith," Timothy inherited also the germ-principle of an incentive to "desire the office of a bishop." Indeed it may be regarded as no rare occurrence that when God in-

tends to raise up a good man for a great mission he starts the process in the preparatory departments of a pious ancestry, and carries it forward from generation to generation until the motive and the man are matured and glorified together in the completion of the divine purpose.

However, or wherever its order of development, the worthy and sincere minister's motive, as to its essence, is simply love to God and love for man. "The love of Christ constraineth us." This mysterious fountain of divine beneficence, which has its origin in the bosom of God, and which flows forth through Christ and onward in his Church, will never cease to constrain men to the gospel ministry, until in its returning tide it calms its current in the crystal sea.

What an impulse in the bosom of God! What a propulsive power in the ethical universe! What an incentive in the fully consecrated minister of the gospel! No wonder that there is a "glorious company of the apostles, a goodly fellowship of the prophets and a noble army of martyrs!" The greatest of all is charity.

"When love speaks, the voice of all the gods
Makes heaven drowsy with the harmony."

This proper motive for entering the Christian ministry, though not identical with a genuine call thereto, is nevertheless, inseparable therefrom. This disposition of heart and mind is necessary to the proper ordination of a minister as his "actual investiture with the very power of the office itself, the seal of

his heavenly commission, the assurance from on high that his outward consecration to the ambassadorial service of Christ is accepted, and that the Holy Ghost will most certainly be with him in the faithful discharge of his official duties.”

A proper motive in the candidate for the ministry is not something *ab extra* or a quantity of something from without, added to what the man is supposed to already possess in germ and possibility of proper development. It is not a strictly supplementary creation *de novo*. The motive of the Christian, back of the minister, is nothing more or less than a regenerated disposition to do something; just as Christian faith is regenerated reason. Such faith is not a strictly new function brought into the soul from without. In this particular, at least, the Heidelberg Catechism is up-to-date. According to Question 21, the Holy Ghost works faith *in*—not into—the heart of the receptive subject through the preaching of the gospel. So the motive of the Christian to serve as a minister in the economy of God’s kingdom as embodied in the Church, is not a foreign importation, but a rightly-directed development, under the present power of the heavenly world, of a concrete germ and possibility already in the soul, as a constituent element therein. This motive is already more or less quickened and developed in all Christians. They have “small beginnings” of a desire to minister unto the wants of others, rather than a mere wish to be ministered unto. The difference is that in properly elected ministers or preachers this motive is more specific and intense as they hear the

heavenly call to the more special work in the vineyard of their Lord.

The proper ministerial motive, furthermore, remains the same, as to its essential contents, through all the ages of God's kingdom of grace and truth. Notwithstanding the fact that the Church is constantly in the process of developing its life-principle, as conceived in the eternal purpose of the Father, quickened by the incarnation of the Son, and brought to real birth on the day of Pentecost by the Holy Ghost it remains as to its constituent essentials, like its divine-human head, yesterday, to-day and forever the same. For this reason there can be no radical change in the incentive that moves men to enter the holy ministry. The genuine desire and purpose of the modern evangelic preacher are not different in their essentials from that which constrained Paul not to be disobedient "to the heavenly vision" and the old prophet to exclaim; "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." It could not be otherwise indeed, for the very sufficient reason that the true ministerial motive in the elect preacher is not born of the flesh nor of the mere will of man but always of the will of Him who said "Ye have not (primarily) chosen me, but I have chosen you and ordained you."

Neither is this divine order essentially changed by the fact that the power and responsibility of electing men to the office of the holy ministry assert and manifest themselves through the organized community of believers. And if preachers are sufficiently moved toward the holy ministry, by the heavenly power

that reaches them from the inmost sanctuary of the Church, the motive thus begotten or conceived in their hearts must be not only the product, but must also partake of the very substance of the Church herself. Hence the general ministerial motive has been essentially the same in all ages and stages and changing conditions of God's kingdom on earth, and will so continue until the church militant is caught up into the paradise of God.

The King's business requires many elements of fitness in his ambassadors; yet among all these qualifications there is none of more superlative importance than a pure and unselfish motive moving them to choice and action. Without such holy incentive, no man can hope to be fully qualified to speak by heavenly authority. This is the wedding garment at the great gospel festival without which the clerical guests ought to remain speechless. Broad intelligence, versatile scholarship, heavenly pathos and holy passion, with all the magnetic mastery of burning eloquence in the awful realm of a prolific imagination, are only secondary in their value, when compared with that incentive of the soul and the secret spring of character in those who stand on Zion's hill to preach the everlasting gospel and minister in the mysteries of godliness at the altar of the Most High. Proper motive directs the formation of worthy personality, determines the quality of excellent choice and stamps the divine impress of approval upon the real merit of moral heroism in *all* the spheres and activities of human life, but most of all in the life of the ambassador for Christ.

It should not be inferred from the foregoing test or standard applied to the ministerial character that such excellency is required or attainable without some degree of defect in even the most eminent of God's servants. Neither should the author be understood as teaching that all men who are lawfully called into the ministry of Jesus Christ must be able, as Timothy, to show the evidence of hereditary preparation for the responsibilities of the episcopal trust in "the Church which is the pillar and ground of the truth." Furthermore, it is not reasonable to expect that their calling and election to such a high and important position must be accompanied by the flashes of a peculiarly supernatural light as in the case when Saul of Tarsus was changed into Paul of Damascus, or in the case of John the Baptist, the personal harbinger of Christ, or in Samuel the old prophet. There are many potential Philips and embryonic "Isrealites indeed" like Nathaniel under the fig-tree, foreseen of the Master, whose place in the Master's plan and purpose is to preach the unsearchable riches of Him of whom Moses, in the Law and the prophets did write.

Neither should the foregoing claims lead anyone to the conclusion that, in view of such rarity and absence of similar prevenient preparation and form of call to the gospel service, there can now be no proper motive or incitement in sincere men to desire and choose the office of a bishop and "do the work of an evangelist." The methods sanctioned and employed by the King in the formative periods of his kingdom on earth and in time, are no longer in gen-

eral use, since this kingdom of God is at hand to be promoted in the world by the more ordinary methods authorized for its perpetuation. And yet it should not for a moment be supposed that such change in Christ's process of procedure in calling and qualifying ministers for the work which the Father gives them to do, implies any lowering of the standard governing the motive which should incite them to enter the hallowed arena of men's highest possible activity, and contend lawfully for the prize of their high calling in Christ Jesus, their Lord.

False motives, elastic consciences and consequent perfunctory performances in semi-secular clergymen contribute largely to the disastrous trend of mistaken utilitarianism in religion. Hence it is that the highway of Zion is strewn with apostate preachers, the wrecks of clerical characters and the cargoes of commercial commodities. The heresies and perverseness of Simon Magus, the Samaritan, are still in the decadent tendencies that afflict the church of God in the 19th century of her history. The minister with an improper motive is frequently found to foster in himself, either an inordinate love of mammon or that unhallowed ambition by which the angels fell. Hence his desire to pose upon the pedestal of pictistic pretension, do business upon false capital, get his name in the papers, perform as a star actor upon some questionable stage, and give out that "himself is some great one" in the social arena upon which are heard, and around which are echoed admirations and adulation of frienzied fools.

Many of the afflictions now resting upon the

Church, like the scourge of Egyptian frogs upon Pharaoh's subjects of old, and settling down upon her sensitive sores like swarms of unswatted flies are occasioned by and attributable to unworthy motives in unworthy ministers. The specific nature or form of such clerical defects is doubtless superinduced by each individual preacher's predominant psychological idiosyncrasy. Each of these peculiar predispositions toward character in a falsely motived preacher is susceptible of one of several shades of development according to environments or prevailing sentiment of the church or community in which such preacher settles himself for business. Indeed the mutual force of the pastoral relation is retroactive. "And it shall be, as with the people, so with the priest" (Isaiah 24:2). This reversal of the normal order of religious influence indicates an abnormal disorder in Zion. The degree of such disorder and moral disease is, therefore, partially attributable to the obvious fact that the "priest" or minister has lost his proper grip upon the situation, as the result of not being properly motived.

Perhaps there is no greater occasion to the temptation now alluring some young men to a development of one or more of several possible false motives to enter the gospel ministry by "climbing up some other way," than that which is found in the seemingly unavoidable working out of our beneficiary system of education. How saddening the fact that the Church's purest purpose in systematic charity is susceptible of perversion by unworthy beneficiaries. Benevolence in church-extension enterprise creates the occasion for maleficence in the concealment of real

character, under assumed virtue in nominal religion. The beneficiary board challenges young men who profess to be called to the gospel ministry and offers them financial help in the solution of the scholastic problem in their preparation for that high and holy office. Some of them are worthy, and receive such assistance with a full realization as to what the spirit of the mutual contract properly implies. Moved by a holy impulse formed within them, under the powers of the heavenly world, they lay themselves upon the altar of the gospel in full surrender and consecration of all that they are and have in body, soul and spirit. Such Philips and Nathaniels are Israelites indeed in whom there is no dissembling guile. Others who have not been delivered from all pride, vainglory and hypocrisy receive the assistance to gratify some carnal ambition, luxuriate themselves in the hope of realizing imaginary ease, or in the expectation of parading themselves before the public, under a false masque, as gods of popular idolatry, with the anticipation of basking themselves in the stolen sunshine of social refinement.

There is probably no class of men more unfit for the ministry than those worthless imitations of mankind who are constitutionally *indolent*. Such indolence combined with a dissembling disposition, produce the abominations of desolation standing in the holy place of consecration. It matters but little whether such indolence is of a mental or physical type. It is, however, still worse when the clerical invalid is afflicted with the disease in its complicated form. "They toil not, neither do they spin," except

when they spin pulpit yarns as labor-saving substitutes for sermons which require work. Instead of remaining on the outside of the vineyard waiting for some man to hire them, they crowd through the gate before the eleventh hour to lounge and luxuriate all day in ease and slothfulness. They are entirely out of place. The gospel ministry is the last place in the world for lazy men. They are both intolerable and incurable. No serum has yet been discovered sufficiently powerful to eradicate such microbes from the lazy preacher's system. They will remain hopelessly incurable unless they should find a cure in an allopathic dose of purgatory. For such the gates of heaven never stand ajar. We read of the penitent thief having the promise of paradise, and that many Gentiles shall come from the East and from the West and sit down with Abraham, Isaac and Jacob in the kingdom of God, but the Holy Scriptures give the lazy minister no assurance that he will ever pass the heavenly portals; and should he by some miraculous transition be floated through the gate into the celestial city, it is not probable that the angels would be superlatively jubilant over his arrival.

Another class of unworthy ministers includes those whose chief motive is to obtain false aggrandizement and cheap notoriety. To accomplish such an end a correspondingly superficial education is required. To acquire such an education money must be obtained from some source. A false position is therefore assumed for the purpose of leaving a false impression. Consequently they deceive the very elect members of the beneficiary board, who are sometimes superla-

tively zealous in the work of making perfunctory preachers. The church is appealed to to open the chalices of her charity and pour her new wine into old goat-skins. The miserable monsters in disguise are matriculated into a college and seminary course, and the mill begins to grind the grist of cheat and smut. The flour is not improved very much by the false sentiment and stimulating methods that cling to and shape the curriculum up to the day of graduation. The young bachelors of divinity are licensed and ordained to the ministry with too little inquiry as to the real motives of the candidates for a sinecure in the holy office. They enter upon the performance with no clear consciousness as to what has brought them to the stage. Their original motive is now put to the test, and their work is tried of what sort it is. Soon it begins to dawn upon their false vision that the real excellency of the gospel and their consecration thereto is not just what is called for by their carnal ambition. The darnel seed which was sown for wheat has reached that degree of germination and development which reveals its real nature. The goat-skins begin to burst, and the *near-wine* escapes by the force of its false fermentation.

These apocryphal preachers thus find themselves so fully consecrated to the cause of self and selfishness as to be ready to resign their maiden charge and "see their way clear" to go anywhere according as the Lord calls them to higher salaries, easier work, greater usefulness in the gratification of vanity and a wider opening for ephemeral notoriety. The printing press must now bring them before the public.

They advertise their sermons in catch phrasings, and seemingly seek to bring out the more excellent glory of the old gospel in the novel glimmerings of their spluttering tallow-dips. They are ready for every new movement that tacitly ignores the essential substance of the old faith "once for all delivered to the saints." They discount the value of old and established truths for which the martyrs died, to chase after the uncertainties of modern religious theories and questionable methods. Opinions are substituted for faith, and entertainment for devotion. They go into sanctimonious paroxysms for union with anything that stammers out:—"Lo! here is Christ," while they divorce themselves from the sure foundation and most sacred traditions of Christendom. They originated in Nebula and develop themselves into Saint Jude's wandering stars—poor little planetoids and ass-teroids "to whom is reserved the blackness of darkness forever."

This occasion to abuse the confidence of the Church, and misuse the sacred funds of her beneficiary boards becomes more alluring to unprincipled dissemblers when there are several distinctive schools of theology supported and controlled by different synods. Each synod wishes to see its own college and seminary patronized and the ministry recruited by men who represent, and are willing to labor to promote its peculiar type of theological thought. Hence holy emulation is in danger of becoming unhallowed competition and lead to practical bribery. Unworthy young men, finding themselves challenged and counter-challenged by the over zealous agents of

such false emulation, will naturally be tempted to advance the price of their questionable commodities, and accept the highest price offered in those dangerous transactions which are equivalent to bribery on the one hand and simony on the other. The market place of disreputable wares stimulates the growth of false motives to enter the ministry, and has the bane-
ful effect of filling its ranks with too many unworthy men, instead of swelling those already depleted ranks with good and sincere ministers whose holy ambition is to prove themselves worthy of fellowship in Christ's sufferings, and of having been baptized with the baptism with which the great Prince of Preachers was baptized when he had not where to lay his head.

Whether stimulated by the hope of beneficent assistance from the Church or prompted primarily by his own innate desire to secure something for nothing, a young man is incited to an unworthy life when he looks upon the holy ministry as an easy calling or a lucrative position in which he may make a living for himself and family. Such an incentive is an abomination before God and treason to the Church. The ambassadorial office is too sacred in its character and too *stupendous* in its responsibilities to be made primarily *stipendous* as an earthly means to prolong a miserable existence. Such a preacher classifies himself with Judas Iscariot and other "sons of perdition." The best thing that such candidates for holy orders can do is to hang themselves before they undergo the solemn farce of an empty ordination.

Assuming the correctness of the foregoing ani-

madversions, it may be pertinent to the subject under consideration to raise the question as to whether something corrective of the evil should not and could not be done to either eliminate or diminish the possibilities of temptation to young men who are not, like Caesar's wife, above suspicion, and who are not beyond the power of pervertable opportunities. Less theological seminaries in the Church would not only make it possible to increase the teaching force and efficiency of those left in mutual consolidation and co-operation, but also diminish the un-Christian and unprofitable contention between competitive schools of theology and discordant methods in practical religion. Such mutual concentration of her scholastic forces would obviously enable the Church to select her future ministers from the less corruptible men who are now honestly waiting to hear and to heed the proper call to the ambassadorial office.

LECTURE III

THE MINISTERIAL MESSAGE

The last lecture was devoted to an inquiry into the motive that should prompt the man who desires and chooses the office of a bishop. It was shown and seen that respect for authority from above was the source of corresponding and responsive action from the inmost sanctuary of the preacher's soul; that motive, more than any other factor, determines the character of the man; that false motives lead some candidates for the holy office to hold low and unworthy views of that high calling; that young men may allow themselves to be appealed to by hopes of ease in indolence, promises of a livelihood in good Christian society and seduced by an inordinate thirst for enviable notoriety; that the holy and worthy cause of beneficiary education becomes the occasion of temptation to young men whose motives have not been tested and whose consciences are not inelastic; and, finally, that the Church would do well to be more considerately cautious and economic in the handling of her beneficiary funds.

Since the earliest dawn of written history down to this present time there has been a growing disagreement as to just what should constitute the full and proper contents of a religious and authoritative message from a prophet to the people in the matter of their duty to God in time and their dwelling with God in the eternal world.

Beside the conflictive harangues of heathen oracles and bewildered reason in nominal Christian lands there has always been a great confusion of tongues in and around the Babylon of a false Christianity which is ever seeking to establish itself in the New Jerusalem which cometh down from God out of heaven.

This babble of didactic confusion has been heard to echo down the aisles of all the ages from the first false teaching by the old serpent in the garden of Eden to some of the modern utterances of self-constituted evangelists in the garden of the Lord's house.—From the free love proposition of Potiphar's wife in the palace of the Pharaohs to the vaporings of Mrs. Eddy in her cult of Christian Science—falsely so-called.—From the rider of Baalam's ass to the illusive fox-fire of Russell's Millennial Dawn.—From the confounding of tongues on Shiner's Plain to the confusion of teachings in the barren desert of present-day sectarianism.—From Barak's double-dealing devotion to Mrs. Blavatski's theosophic notoriety.—From the false prophets of olden times to the teachings of false Christs in the perilous times of these last days.

It is a fairly debatable question as to which is the greater impediment to the proper progress of Christianity in the world, the teachings of false religions or the false teachings of the true and absolute religion.

The fact that Christian teachers differ so much and so widely as to just what should always be taught and as to what should constitute the essential ele-

ments of their sermons does not necessarily imply that some of them are necessarily more honest, sincere and orthodox than all others, but rather that they see the truth from different view-points of the whole evangelical compass, under the kaleidoscope of its various shadings; and oh, how numerous the refracting angles and reflecting surfaces of the prisms that shade and color the truth of God's revelations to men and for their salvation!

The various stages of ethical and intellectual development in the history of the human race; the different degrees of capability and capacity in the various races of mankind; the progress made along the lines of the secular sciences; the modifying influences of the various schools of moral and mental philosophy; the religious psychology and individual idiosyncrasies, as well as the undue predominancy of one function over another in the trichotomous nature of men—all of these must be considered in any successful attempt to solve the complex problem now under consideration. Child preachers think as children and speak as children, and it is only when they become men and master workmen that they are able to preach as men grown to the full stature of Christ, the Prince of preachers.

Under the influence of the philosophic school of Hobbs and Locke the pulpit is likely to be unconsciously moulded by the single element of experience in religion until it drowns itself in the shallow pool of felicitous empiricism. Controlled and carried forward by the full sweep of the Hegelian *Wissenschaft*, the preacher is in danger of starting in the realm of

mere reason and ending under the ruinous reign of Christless rationalism. Under the star of scholastic theology the parable of the leaven was explained so as to make the three measures of meal to mean Europe, Asia and Africa, which explanation did very well until the science of navigation came along and discovered America, when there was not leaven enough to meet the actual necessities of the case.

In the earlier periods of our holy religion instruction was imparted through tradition and truth taught by parables. Later on the proverbial and poetic vehicles of communication were used for the conveyance of religious ideas from mind to mind, and proclamations were heralded by the sounding of trumpets. Some of the prophets employed parables and other similitudes when speaking as living oracles between God and men. Isaiah, Ezekiel and Daniel used these figures of speech when the *burden* of the Lord was upon them to foretell the events of the future. Nathan and Machaiah thus addressed the kings directly and face to face.

John the Baptist, although he had eaten considerable wild honey, did not employ very mellifluous phraseology in his preaching. His language would not be considered as *belles lettres* in our superlatively refined modern pulpits. “Oh, generation of vipers, who hath warned you to flee from the wrath to come?” It was the employment of a very expressive similitude. As the transitional link between the Old Testament dispensation and the shadow of better things to come, he stood upon the border of the wilderness and banks of the Jordan and pointed to the

Lamb of God who had come to take away the sin of the world. He rang out the old and rang in the new as he harbingered the coming of the Prince of preachers. Our Lord then stepped upon a new stage and occupied a pulpit, such as the Jewish world had never seen. Never did man speak with such a tongue and deliver such a message. He employed the parabolic form of utterance. "And without a parable spake he not unto them."

The sermons of the early Church were in accordance with the religious necessities of that formative period. Those delivered by the apostles consisted largely of addresses to both Jews and Gentiles, setting forth the fundamental facts connected with the Messianic character and unique life of Jesus. These were usually given with unctuous exhortations to repentance, faith and baptism, and a fervent appeal to the converts to live in accordance with the principles and precepts of the gospel thus delivered unto them. They were usually in the form of testimonials to the reality of the new religion thus being made known to the world. Specimens or samples of these addresses are handed to us in some of the parts of the apocryphal New Testament, in the Acts of the Apostles, in some of the letters of St. Paul and in the canonical writings of St. John. They may be called the epistolary homilies of the great preacher to the Gentiles, and the sermonic messages received from Christ by the beloved disciple, on the Isle of Patmos, in the holy trance of his apocalyptic vision, and subsequently delivered to the churches in Asia Minor.

Preaching among the early Christians, in both

matter and manner, was in accord with the spirit and child-like character of the primitive faith at first delivered to the saints. As the primitive believers assembled for worship and mutual encouragement, they were addressed by some person of Christian experience, bishop or presbyter. The sermon frequently took the form of a missionary address to the heathen or unconverted. It consisted largely of a statement of the fundamental facts and requirements of the gospel, followed by practical exhortation to repentance, and a challenge to faith, a new life and good works. The aim was to confirm believers in the faith, and to kindle a divine life in the hearts of the susceptible hearers present in the assembly then and thus gathered.

Later on and in about the middle of the second century, the Christians, according to Justin Martyr, when assembled on the first day of the week to celebrate the Lord's resurrection, listened to "the memoirs of the Apostles" or the reading of the gospels from the original manuscripts, in connection with which the leader or president of the assembly would deliver a discourse of exhortation to those present. These assemblies were frequently held when under the reign of heathen persecution the Christians were in danger of being tossed into the lion's den for their fidelity to their Christ and to each other. Persecution was so furious that to live like a man was to die like a martyr; yet, realizing that they were the salt of the earth, they were anxious to live for the perpetuation of the faith. They therefore frequently met together in secret in upper cham-

bers, in caves and in the catacombs among the embalmed bodies of the sainted dead. At such times there was more need for prayers and Christian sympathy than for sermonic utterances.

Still later, and down toward the triumph of the new religion over old heathenism, under Constantine, much preaching was crowded out of the Christian assemblies to make room for polemics in the consideration and discussion of the question of our Lord's Messianic character. And still later, as evangelical inquiries after knowledge began to center around and narrow themselves in the monasteries, public preaching became more and still more rare until it was tacitly classed among the lost arts. There were very few pulpit magnets like John Chrysostom the golden-mouthed, Basil the great and eloquent, and Savanarola, the courageous and intrepid evangelist of a later period. The rising of the Romish hierarchy lowered the pulpit beneath its proper level to make room for the exhibition of prelatical pride.

Then came the beginning of the dark ages when nations were compelled to hold their breath or linger in the dance of death. For how could they be saved without calling upon the name of the Lord? and how could they call upon him in whom they did not believe? and how could they believe in him of whom they had not heard? and how could they hear without a preacher? (Rom. 10:14).

All predictive prophecies concerning God's way in the world, and all the subsequent fulfillment of such prophecies in the onflow of history may be cited

as evidence that only “the entrance of God’s word giveth light,” and that it is God’s will that through the written word the people—all of the people—should be permitted to hear what the Spirit saith unto the churches—all the churches. Furthermore, it stands out in plain manifestation of medieval history, that in the proportion that the manuscripts and memoirs of the gospels were hidden away in the monasteries, the demand for a reformation and a vernacular pulpit was pushed forward into the great event of the 16th century of the Christian era.

When the great divine-human movement of that century unlocked the sepulchres of evangelical truth and thundered out the will of heaven that the people should be restored to their own blood-bought inheritance and be permitted to hear the Word of God in their own vernacular language, the pulpit was brought out of its chronic seclusion in the sanctuary, and the Reformers began to speak with other tongues as the Spirit gave them utterance.

The Reformers were not primarily pulpit stars according to the standard under which some preachers now glorify themselves in the body. They were rather teachers and leaders in the great work which the Father had given them to do. That work was extraordinary and tremendous. Heresies in doctrine and corruptions in practice had fortified themselves behind a thousand years of moss-covered mummeries. These could not be driven out at the sound of a mere trumpet. Such fortresses could not be successfully stormed by mere logic, philosophy and oratory.

“Not by might nor by power, but by my Spirit, saith the Lord.” The case required expert leadership combined with Christian and biblical scholarship, and these under the battle-cry: “The sword of the Lord and of Gideon.”

Luther, Zwingli and Calvin, with their coadjutors, were primarily stage managers in that great drama of heroic action under the powers of the heavenly world. Theirs was a formative, as well as a reformatory period in the history of Christendom. The work to be done called for a high order of ethical, religious and scholastic qualifications rather than the silver tongues of human eloquence. Didactic disputations and doctrinal discussions were required, as well as pulpit magnetism. Hence much of the preaching of that stirring period was little better than the dialectics of the old scholastic age, when angels were made to dance a cotillion on the point of a needle without crowding each other from the stage.

An age of philosophy or religious controversy may produce dialectic giants, and star the arena of intellectual pugilism, and yet that age may not be necessarily a period productive of great preachers. The function of fantasy is not cultivated when there is a want of congenial soil and salubrious atmosphere. The latent powers of imagination are essential factors in the production of the orator, and these have but little to stimulate them into action in the arena of pure polemics. It is only when the man of God bathes his soul at the fountain head of living water

that his tongue may be baptized with heavenly fire. Such an orator has been with Jesus and has learned of Him that which is not taught in the common schools of earth. He then speaks with a supernatural power almost omnipotent in its sweep of potency. Because of its more sacred source and heavenly realm the eloquence of the pulpit is presumed to be of a higher order than the mere spectacular and spread eagle oratory of the secular rostrum.

Shortly after the Reformation, and still in the birth-throes of that great conflict with chronic error, the theological disputations began to assume another form and take another polemical course. Instead of continuing the discussion of the relative merits of tradition as compared with the authority of the Bible in matters of faith and practice, the clash of intellectual giants, in the pulpit and out of it, was heard between Calvinists and Arminians. The metaphysical side of Calvinism was taken up and disputed by Gomoris. Luther had a battle with Pope Henry VIII. There was a naval engagement between the Pedos and the Anabaptists. The polemical conflicts, thus waged, involved the pulpits disastrously, until to this state of things Butler replied most humorously in his *Hudibras* :—

“They settled controversy by
Infallible artillery,
And proved their doctrines orthodox
By apostolic blows and knocks,
As though religion were intended
For nothing else than to be mended.”

The Christian forces of Church history have huddled together a remarkable number of somewhat notable names in and around the 17th century of the Christian era. Among these may be seen and mentioned Calixtus, Franke, Spener, Paul Gerhart, George Fox, John Robison, Elias Hicks and William Penn. These persons, to a certain extent, presented a pietistic form of spasmodic opposition to much morbid error which had, unconsciously or otherwise, fortified itself in the Church of the living God. In Germany the holy paroxysm aimed to correct a growing formalism in faith and worship. In England it remonstrated against ecclesiastical authority by civil government. In North America it aimed to start a new Christianity directly from the Bible: A religion which was not to have spot or wrinkle or any other such thing. In other words, the movement in Germany was largely inspired by Teutonic impetuosity: In England it was fired by religious independency: In North America it was largely either a Puritanic sentimentalism uttered with a nasal tone, or a religious humanism. From the fecundous womb of such over-zealous pietism were brought forth more modern sects than mighty preachers. The atmosphere in which these abnormities still flourish like green bay-trees is never favorable to the production of that magnetic oratory in the sacred desk, before which large assemblies are sometimes swept, as by holy entrancement, into the kingdom of heaven.

There are, however, many great preachers in the world. Neither are they all in Berlin, London, Edinburgh, New York and Lancaster. Some of them are

not constantly exhibiting themselves before an audience of applauding fools. Full many a ministerial flower is “born to blush unseen, and waste its sweetness on the desert air.” Yet their fragrance is not lost in the reckoning of Him who receives the incense rising from every fully consecrated Christian altar. Our own Reformed ministry has not been without its worthy representatives of that class of preachers of sterling qualities; and the last century of our history was not without its full quota of illustrious pulpit giants.

Dr. Benjamin Bousman of Reading, Pennsylvania, was a great preacher. When not judged according to the questionable standard of popular pulpit exploiters, he had few peers and less superiors among the clergymen of America. Bold in his ministerial modesty and forceful in his unpretentious style, he swayed his audiences, not by carnal declamation, but rather by a convincive presentation of evangelical truth. It was my privilege to hear him preach before the Ohio Synod at Akron in June of 1861. He had already made his tour of Palestine and other countries of the Orient. His book of travel—*Sinai and Zion*—had just been published and placed before his American readers. He preached on the gospel for the Seventh Sunday after Trinity—Jesus feeding the multitude. His discourse was introduced by an artful description of the situation. He told us that in his then recent visit to the historic place he had made a note of the fact that there was still “much grass” in the place, and in the course of his great sermon, he charged us ministers that we should al-

ways regard it as our first duty to "feed the flock of God."

Only when the preacher is able to keep in conscious, living touch with Christ, and to see the invisible, can he properly proclaim the realities of the heavenly world. Only when he can see visions and dream dreams, something as did the inspired prophets of old, may he be able to speak the burning words of Spirit and life. When thus emptied of his own emptiness and "filled with all the fullness of God" will he be able to kindle the fires of destruction in the combustibility of sin as a foreign element in the human family. Then will his torch of heavenly fire burn with sufficient intensity of holy heat to light the beacons of hope and immortality in the hearts and homes of all, who, under the present power of the world to come, are made to receive that inheritance which is undefiled, incorruptible and that fadeth not away.

The religion of a personal divine-human Saviour calls for an approximately correct conception of the personality of Him who is altogether lovely. In the religion of the Cross, the preacher must be alive with a most vivid sense of tragedy. With such proper conception of Christ and him crucified the preacher will be endowed with such limited omnipotence as to able to

Make a Suffering Saviour known
In Bozras garments dyed with blood
Until a helpless world shall own
Immanuel, the Christ of God
Because his pealing thunders roll
From lightning flashes in his soul.

Thus pathos with its pearly tear
May thrill the soul with all its chords
And modulation charm the ear
With fitting, fervent, florid words,
And truth's great banner be unfurled:
A living Christ for a dying world.

LECTURE IV

THE MINISTERIAL MESSAGE—*Continued*

A recapitulation of the leading thoughts expressed in the first section of this treatise on “The ministerial Message” will show that the following statements were made and discussed, viz; that there is and always has been great confusion as to just what the minister should preach in order to discharge his full duty to God and his fellowmen; that this confusion arises largely from the facts that preachers, though men of like passion, are of different temperaments, of different natural abilities and scholastic attainments, of different racial peculiarities and prejudices, as well as men dominated more or less by different schools of philosophy; that these differences do not imply that some ministers are for such reasons necessarily more honest, sincere and orthodox than others; that during the earlier periods in the history of our holy religion some of the preachers and prophets employed somewhat singular similitudes as vehicles for the conveyance of truths in their more primitive forms; that one of the characteristics of the sermons preached by the Apostles and early Church Fathers was the witness-bearing element, associated with experimental testimonials to the realities of Christianity, and fervent appeals to their audiences along the lines of Christian faith and practice; that later, according to Justin Martyr, the sermon was rather an address delivered in connection with the

celebration of the Lord's Supper, the reading of memoirs of the gospels from manuscripts that were still warm under the unctuous breath of divine inspiration; that under the weight of heathen persecution some of these sermonic addresses were delivered while the Christians were secretly assembled in caves and catacombs; that during the approach of the dark ages, and under the sombrous dawn of the scholastic theology the pulpit was pushed into one corner of the cathedral to make room for the greater display of the perverted priestly function of the Christian ministry; that only after the beginning of the Reformation was there a successful effort made to restore the pulpit and the evangelical sermon to their proper prominence in the services of the sanctuary; that under such restoration great emphasis was laid upon the claim that the people should be permitted to hear what the Spirit saith unto the churches; that the swing of this very proper reformation movement, carried into the realm of false freedom, landed the ministry in the seething caldron of unprofitable disputation, and many of the preachers in uncharitable discussions; that this trend of pernicious activity led the Church into various shades of formalism and gave rise, by way of reaction, to paroxysms of much spurious piety, which then carried a sample of itself across the ocean, and landed its puritanic progeny on Plymouth Rock; that the Spenarism of Germany, the Independency of England and the Sentimentalism of North America so ground themselves in the mere subjective side of our holy religion as to be unfavorable to the production of the ideal preacher; that

only when the preacher is able to touch bottom rock in the objective facts and truths of the Christian faith, and finds himself under the present power of the heavenly world may he make full proof of his ministry; that, finally, the religion of the Cross requires in its heralds a vivid sense of that holy tragedy before they can sway their audiences, and sweep their hearers into the kingdom of heaven.

The foregoing restatement of the contents of the former lecture, while it showed progress in the right general direction, made it more obviously manifest that we had not reached the promised land. Our eyes had not yet beheld the full realization of the prophet's dream when he, in rapturous vision, fore-saw the coming of God's gospel messengers with beautiful feet upon the mountain slopes. That neck of the wilderness through which we were passing was seen to be full of ephemeral manna, murmurings and moving tents. Instead of feasting upon the substance of things hoped for, we were served to rather a negative diet in mere anticipation of better things to come. We are, however, moving on toward Mount Zion, the heavenly Jerusalem and the remedial kingdom of the living God, in which alone we shall be able to find the inmost sanctuary of the ministerial office, and the truly gospel sermon. Therefore, let us go forward in the full assurance of a rational faith, until we find ourselves able to answer the question: What is the ideal ministerial message?

Continuing, we are now ready to remark that much of the preaching at the present time, as well

as too many of the pulpit harangues of the past, may be classed with the waste-basket literature of abstract reasoning and absurd ranting. The everlasting gospel of facts in flesh and blood has been too generally held in the mind and heralded from the mouth of the preacher as a mere purpose or plan in the mind of God, or a mere abstract proposition or promise published from the eternal throne. The sermon has the wood and the fire, but the worshiping assembly is left, with Isaac, to inquire; “Where is the lamb for the offering?” Such diets of abstractions though proclaimed by the preacher as the living bread, is no better than Luther’s Diet at Worms.

As the Church, in her Romish form, involved in herself the necessity for a reformation, so did the Reformation secrete in its fecundous womb the possibility of ultraistic impulses and erratic methods of abnormal growth. And it is not so easy to decide and explain just how far such centrifugal forces of religious impetuosity carried the great movement of the 16th century forward until they gave birth to the occasion for the development of rationalism in Germany, infidelity in France, the deism of Bolingbroke and the skepticism of Hume in England, and hydra-headed religious sentimentalism in North America. One thing may probably be assumed without argument, viz: that these false flashes of intellect and emotional impulses are largely productive of a decadent and effeminate clergy. Possibly Daniel Webster was partially justified in his seeming radical criticism of the cloth when he averred that the strongest evidence of the divine reality of the Christian relig-

ion is found in the fact that it continues to perpetuate itself in spite of the many perverted pulpits in Christendom. And yet it cannot be said in truth that the average sermon has fallen so far below its proper ideal as to justify the question now being raised and discussed in certain communities as to whether the pulpit or the press is today wielding the greater power in the progress of God's kingdom in the world. One thing, however, is beyond reasonable contradiction, that nothing but an unpardonable decadence of the pulpit could render its soteriological influence inferior to the power of the printing press.

Perhaps the most fruitful germs of the above-mentioned anti-evangelical forces were fostered by the peculiar condition of the Church in or about the beginning of the 17th century. William Laud's prelatical tyranny, Francis Cheynell's controversial piety and the exclusive policy of the English Church were favorable to the production of such men as William Chillingworth who arose as a wandering star of Bible Christianity, and proclaimed that great "book as the religion of Protestantism." His volume, the "*Religion of Protestantism A Safe Way to Salvation*," though not a new utterance upon the subject, was a conspicuous cry in the wilderness of religious confusion. Although the book was buried with its author at Chichester in 1644, the sentiments advocated therein have continued to ring down the aisle of all subsequent church history until they have established themselves in much superficial religious

thinking as something plausible in much popular piety.

A splendid bill of fare on toast,
Upon a fancied table spread,
Garnished with garlands by the host,
For nutrient food and living bread,
Is served for thoughtless guests who look
For their salvation in a book.

A sacrifice by paper priest,
Proclaiming unsubstantial things
Is but a poor and meager feast
Though brought from heaven on angels' wings.
God never meant that paper plan
Should serve as bread for starving man.

Away with abstract vanity !
How lean its half starved children look.
Away with such insanity !
Redemption all within a book.—
In concrete form the truth is given,
Receiving which we rise to heaven.

Christ hath the realm of flesh outgrown,
And hence to higher realm ascended ;
He lives in *Person* on his throne,
His person must be apprehended.
The truth is, man, to be complete,
Needs grace and truth in *Life Concrete*.

The foregoing reference to the Bible and to the mistaken views sometimes taken of the same by overzealous religionists, cannot lower the proper estimation of its character and value in the economy of divine redemption. It is and ever has been held in high and holy regard by all devout men and all truly Christian and sound theologians. And in all the years of the future it will continue to hold its proper

place in the sanctuary of good men's gratitude and esteem. Such esteem is justified and guaranteed, not only by its unique contents, but also by the relation it sustains to its Divine Author, as well as by its prophetic pointings to Him of whom it testifies. Higher Christian criticisms, or the corrections of its errant human elements have been neither disposed nor able to do God's word any harm. Lower, skeptical and irreverent criticisms have only blunted their shafts of assault upon that inspired "armory of David in which there hang a thousand bucklers, all shields of mighty men." The holy shrine of its contents, the purity of its precepts, the value of its historical records, the brilliancy of its lamps let down from heaven, and the flashlights of its hopes of dispersing the clouds that hang around the horizon of the future will always help to hold the Bible in holy esteem until the last curfew tolls the knell of time's departing day.

Indeed, the Bible stands so high above the flood-tides of infidelity that nothing can ever besmirch its heavenly character or remove the canonical Scriptures of God's revelation to man from their proper place in the ark of the covenant, except to substitute them for the ark itself, or for the hidden manna therein. When that is the case men spend their money for that which is not bread and their labor for that which satisfieth not. In the Old Dispensation a "feast of trumpets" served a religious purpose; but now, since "the day of Pentecost has fully come," a mere paper pabulum is a poor means of nutriment to hungry souls. Wind instruments were

used to blow down the walls of old Jericho; they have, however, less potency in building up the walls of the New Jerusalem.

Noah's Bible, though unwritten, was "Come thou and all thy house into the ark." In obedience to the "Word of God" thus conveyed, the righteous old patriarch and his family entered the "ark," and rose above the elements of a destructive flood. Abram's Bible—"the word of the Lord" was "Get thee out of thy country and from thy kindred, and from thy father's house unto a land that I will show thee, And I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing." And Abram, believing the teaching of *his* Bible—the Word of God—entered into and found salvation in the covenant which God made with him. The beginning of Moses' Bible was given him when the word of the Lord was addressed to him out of the midst of the burning bush, saying, "Draw not hither," but rather pointing him unto a land whither he was to lead the children of Israel, even to a "land flowing with milk and honey," in which land they found their national salvation and developed their racial character.

Young gentlemen: You will always show great respect for the Holy Scriptures. In all your pulpit exploitations never pound the Bible. It was inspired from heaven and written by men of God as they were moved by the Holy Ghost. With reverential sense of their responsibility, the bishops in the early Council at Hippo began to sift it from the apocryphal writings of the more primitive periods, and the

Council of Nicea placed its stamp of approval upon the great book in canonical form. It comes down the aisle of the ages commanding a reverential admiration from all who have received it as a lamp of ethical, religious and civil illumination. Without it there would have been no *Magna Charta* given at Runnymede, no political millennium for the Anglo-Saxon race and no charter of civil liberty for the nations of the world.

Although the Bible is so constituted as to have a human side and include a literary element it is not to be catalogued with mere literary volumes. It is unique in its nature, unparalleled in the history of its growth, unequalled as a beacon light in the path of the world's progress, and a conservatory of truth in the economy of the world's redemption. It should, therefore, never be forced out of its proper place in the plan of the ages, or from the part assigned it in the great religious drama of human life. In its peculiar position, as umpire in the matter of religious disputation, it may be decried, but it can never be dethroned. Indeed, nothing can be dishonored as long as it remains in its place; and nothing can be held in proper esteem when out of its proper position and relation to other things. What then is the position assigned the Bible in the solution of the great ethical problem of the universe? Hear it utter its voice in 1 John 5:11. "This is the record that God hath given us eternal life, and this life is in his Son."

Could we hear the silent voice that echoes from every sacred page of holy writ, our dumb ears would

soon be unstopped by the announcement of the great Messianic Master: "In the volume of the book it is written of me, Lo, I come to do thy will, Oh, God." To hear that sacred symphony of heaven, our ears must, however, be attuned to something more than the rustling of paper and the rattling of literary artillery. The auricular organ of our quickened souls must be adjusted to the language of the invisible world. As God spoke of Elijah from the still small voice, rather than from the storms and whirlwinds of emotional and commotional religiousness, so he still speaks to his people, and especially to his ministerial ambassadors, through the Bible from the eternal background of all mere Scriptural media of conduction.

Much, however, depends upon the preacher's attitude toward God's inspired record of the revelation which he has thus made to man, if he would have his spirit intoned and brought into receptive relation to the invisible and spiritual realm. No preacher can live unto himself if he would live unto the Lord. Indeed it is dangerous for any minister to so isolate himself as to suppose that he can draw all the proper materials for a truly biblical sermon from the Bible while he is standing out of the council chamber of Christendom. Historic Christianity as embodied in the one, Holy Catholic Church is the Supreme Court having final jurisdiction in the matter of determining what the sacred oracles mean as they testify of Christ and tell of heavenly things too deep to be penetrated even by the eyes of the angels who always behold the face of the everlasting Father. And yet

there are preachers who, in their own opinion, know more than the combined piety, wisdom and intelligence of all the ages from the closing of the garden gates to Eden to the opening of the portals of the New Jerusalem. They are little Pontius Pilates sitting in judgment upon both the Law and the Divine Prisoner at the bar.

To "rightly divide the word" is to properly distinguish between the two complemental forms thereof. This the true preacher of the everlasting gospel will do in all his closet meditations and pulpit ministrations. He will clearly recognize a distinction, without separation, between the "*word*" as a thought, idea or purpose in the mind of God, spoken, revealed or made known to the finite mind by being inscribed or expressed on stone parchment or some other material in manuscript or printed form, and the *Personal Word* as He was in the beginning with God, and was God, who, in the fulness of time came down from the eternal realm, became man for us and for our salvation—God manifest in the flesh, seen of angels, preached unto the Gentiles, believed on in the world and caught up into glory, where he ever liveth to make intercession for all who come to the Father through his divine-human mediation.

These two forms of the "*word*" are joined together in bonds of everlasting wedlock. Let no ministerial man put them asunder. Without the written word there would be no such heaven-born testimony of the Christ; without the incarnate word the written word would be an empty promise unfulfilled. Christ is the yea and amen of the Bible. The high-

est and holiest form of God's great revelation to man is not the written word, but the "*word made flesh.*" He is the *life-giving word*. The light of Scripture is not the life of men. The great cardinal fact of human redemption is expressed in a form the very reverse of such a bibleolotrous notion. In Him was life, and the life was the light of men. As in the time-process under which the old order of creation was brought forth, Gen. 1, the lower forms of life were generated before the light was more fully flashed upon such forms of being; so in the divine process of producing "new creatures in Christ Jesus," life-productions seem to precede light-productions. The sequential manifestation is the light of life (John 8:12), rather than the life of light. Each in its own order: Christ first and consequentially that inseparable element in the Divine Being which scintillates from the living Son of Righteousness with healing in his wings.

Young Gentlemen: Only as you make your sermons ground themselves in these cardinal facts of divine-human redemption *fontally* in the Personal Word, and herald them forth *according* to the teachings of the written word as interpreted by the growing creeds and progressive apprehension of Christendom, the supreme court of last resort until Christ's final coming and judgment seat is erected at the end of the world—only thus will you be able to hear heavenly music in the gospel and see those inspired visions by which the living preacher is overshadowed, tenanted, uplifted and impelled forward as a faithful and successful ambassador of the immortal Christ,

in whom alone dwelleth all the treasures of wisdom and knowledge pertaining to the redemption, and essential to the completion of humanity.

But what is it to preach Christ in a strictly evangelical or gospel sense? To preach Christ presupposes a need of Him on the part of those to whom he is thus proclaimed. Such necessity must first be shown before Christless men can know how great their sins and miseries are. This is the teaching of the written word. It is also echoed back in answer to the second question of the Heidelberg Catechism. The disease must be made known to the suffering patient before the Great Physician can be made fully welcome in the hospital of the helpless man. What is thus true as applied to the individual sinner is equally true of the community. "Oh. Jerusalem, if thou hadst known the things that belong to thy peace!" Much pulpit failure is the result of defective pulpit pathology. This is one of the weaknesses in much of our fashionable and popular churchanity. The old prophets "cried aloud and showed the people *their transgressions.*" It should be no less so under a gospel dispensation. Indeed this sombrous truth should be sounded out more emphatically since "this is the condemnation that light is come into the world." There is a good reason to reverse the order and paraphrase the language of the apostle:—"Whereas grace doth abound through the promises of our Lord Jesus Christ, so doth sin much more abound through indifference and unbelief;" and as a consequence we often witness a compromise between the extremes of the pure and the

perverted principles and practices in our religious ethics. Crime is covered with palliations, and chronic corruptions cured with placebos.

There is nothing in the foregoing paragraph that should be construed toward a conclusion that genuine penitence for sin can be wrought in the heart of a wicked man before he is confronted and challenged by something or someone morally good and true and beautiful. The challenge to a better life must now ring out as in the days of the Baptist:—"Repent for, or because the kingdom of heaven is at hand." By the law there is a knowledge of sin against law, but only by grace can there be a knowledge of the exceeding sinfulness of sin against love.

As the presence and power of light is necessary to make the background of darkness appear in all its ebon hue, so is the ideal picture of absolute holiness necessary to make sin appear in the full moral turpitude of its exceeding sinfulness. And as sin is a concrete reality in personality, personified virtue is required to a full exposure, by contrast with the hideous mein of personal vice. This the great Prince of preachers recognized and expressed in his great antimortuary address: "When the Comforter is come, He will take the *things of mine* and show them unto you," and "convince the world of sin." "Now is the judgment of this world, and now is the prince of this world cast out, And I, if I be lifted up," on the cross, upon the mediatorial throne and in the gospel sermon—"will draw all men unto me." It is when confronted with the holiness of the *personal* message that "the devils fear and tremble."

We learn from Matt. 8:29 that they could not stand before the presence and power of Christ's omnipotent impeccability when they recognized Him as "the Son of God most high." Thus, too, on one occasion, was Peter, himself, made to stand abashed with a proper sense of his sinfulness, when in the presence of the *Holy Personal One*, he exclaimed: "Depart from me, for I am a sinful man." So, too, under the heavenly power of Peter's great Pentecostal sermon. It was not so much the piercing words that "with wicked hands you have crucified and slain" the Lord of glory, but rather the declaration that that same Jesus had been raised from the dead, made both Lord and Christ and exalted into heaven to *give repentance to Israel*.

The line of reasoning followed in the last paragraph would lead us logically forward toward the conclusion that if the personal holiness of Christ is the paramount element in the sermon that carries conviction to the sinner, it is also indispensable in the preacher that he in his personality be recognized as one possessed and in practice of relatively holy dynamic power. Without this the pulpit cannot be a shining light and a full success. The raven, though a foul bird, may have carried clean, acceptable and nutrient food to Elijah, but "the law of the spirit of life in Christ Jesus" requires that they who "bear the vessels of the Lord should be holy," in order to convince the world of unholiness and emancipate it from "the law of sin and death." The minister should, however, be holy without being sanctimonious. Pretentious sanctity is abominable. The

preacher should be pious without being pietistic. Like Caesar's wife, he must be above suspicion. Out upon perfunctory pulpits with characters besmirched with scandal, lives steeped in a solution of the world-spirit, cheeks tinged with shame and tongues blistered with the language of impropriety. The time is fast coming when the Christian minister will be so inflamed with the pure and passionate love, and so charged with the holy dynamics of the Master, as to give unimpeachable evidence that he has "been *with* Jesus and learned of Him." Then will this naughty world be convinced of sin, and men will be glad to come and bow with respectful reverence before the superlative power and glory of the Christian religion.

LECTURE V

THE MINISTERIAL MESSAGE—*Concluded*

A brief review of the last lecture would show, in summary statement, that much of the preaching of the past few centuries has consisted too largely in a presentation of abstract propositions, rather than what the nature and necessities of the case call for—a proclamation, by divine authority, of concrete truths and facts in flesh and blood; that such perversion of the pulpit has been the occasion for the growth of modern infidelity; that Bibleolatry is little, if any, better than Mariolatry; that, though the Bible is not to be substituted for the Christ, it is and ever should be held and esteemed as high above all forms of mere secular literature as heaven is high above the earth, and as God's thoughts are above the thoughts of men; that there should be such high regard for *the Book*, because of its source, its contents and its very valuable accredited testimony of Him of whom Moses in the law and the prophets did write, as the summary of what Jesus began to do and to teach, and the inspired record of the planting of Christianity in the apostolic age of the church's history; that in the preaching of the gospel, according to the teachings of the Bible, a clear distinction without separation, is made between the written and the Personal Word of God; that only the sermon which consists of a proper presentation of the personal and holy Christ can carry with it the dynamic power neces-

sary to convince the world of sin, of righteousness and of a judgment to come; that to be able to preach such sermons the preacher must be consecrated in person and consistent in his practice of evangelical and ethical principles of righteousness in order to be a proper medium of conduction for the Messianic power of which he is the ambassadorial representative, and which is to bring in that auspicious millennial morn for which prophets and sages long have looked.

Continuing, we repeat the question: "*What shall we preach?*" "*What shall I cry?*" "*All flesh is as grass, and all the glory of man as the flower of the field?*" That answer was in order in the earlier ages of the world, and the more primitive periods in the development of God's kingdom, but it does not meet the changed and changing requirements of these latter days when the autumnal tints are on the leaves of time's historic tree. The kingdom of heaven is now not only at hand, but also coming under different aspects of its rising spreading and prevailing glory. Preaching must now, therefore, also, show an advance in form upon the preaching of the past, according to the advanced condition of God's kingdom in the world. It has ever been thus. Even Paul advanced upon the teachings of Christ, although there was but one faith delivered to the saints. This the great apostle did in such a way as to involve no contradiction between the teachings of Jesus and the preaching of his great ambassador to the Gentiles. If Paul was the more philosophic, it was because the teachings of his Master involved

the germ principles of all true philosophy, and because it was a part of Paul's peculiar mission to unfold those divine principles in their philosophic form, and because his audiences were more disposed to look for wisdom than the people to whom Jesus spoke more directly. Paul and Christ were not in conflict at any point of comparison or contrast between their respective forms of proclaiming the everlasting truths involved in the one and all-comprehensive economy of God's revelation to man, and man's restoration to the favor of his Maker.

For the reason above stated, the chiefest of the apostles, seeing the world clinging to the philosophies of its erratic schools, rushed to the rescue, and offered it the more divine philosophy of the Nazarine, until his wise head was severed from his weak body under Nero's ax at Rome.

After Paul's missionary work had closed in that tragic martyrdom, St. John was still in the field and continued the work of the world's evangelization, by laying more stress in his preaching upon the omnipotence of *love*. It was not in vain that the beloved disciple had reclined his head upon the bosom of his Lord. It was not in vain that he had thus felt the throbings of that heart whose pulsations are destined to cause the ethical universe to roll back its echoes in responsive gratitude. Without contradiction or controversy John laid as much stress upon love as Paul had placed upon faith. In doing so, he doubtless saw what Paul had already preached, that "faith worketh by love."

These two factors were felt to be absolutely in-

separable and indispensable in the perseverance of the saints, as the noble army of martyrs passed through the fires of persecution to the pearly portals of the heavenly world. After the long period of controversy in formulating the dogmas and doctrines of the church, the Athanasian Creed began with the admonition of its prologue and ended with the damnable clause of its epilogue, and the pulpits sounded out the echo:—“*This is the Catholic faith* which, except a man believe, he cannot be saved.” Thus arbitrary authority dominated the pulpit through all medieval church history, limiting the freedom of evangelical truth until the Reformation of the 16th century began to raise the question, “What shall we preach in order to a free and full application of the old gospel truths to the new necessities of the transitional period through which the Church is called to pass in the solution of the problem assigned her by the great Prince of preachers.”

What did Paul preach? To the Ephesians he preached “the unsearchable riches of Christ” (Eph. 3:18). To the Corinthians he “declared the gospel, how that Christ died for our sins, according to the Scriptures, and that he was buried, and that he rose again” (1 Cor. 15:3-4); and also that he “determined to know nothing among them save Jesus Christ and him crucified” (1 Cor. 2:2). Upon the other hand, or in the same hand, or rather in the hand of the same ministry of reconciliation, Christ instructed and sent his disciples to “preach the kingdom of God.” How about the seeming conflict between the apostle to the Gentiles, and “the Apostle

and High Priest of our profession, Jesus Christ?" *There is no real conflict between them.* It is excluded. By what law? By the law of general inclusion. All is included in one comprehensive and consistent whole. Paul preached the *King* after Jesus had preached and given command to preach the *kingdom*. Both are included in the one whole economy of human salvation. The King and the kingdom, though distinct, are yet inseparable in the great mystery of Godliness to be "preached unto the Gentiles and believed on in the world." Neither Christ nor Paul would put them asunder. True, St. John did not bring the kingdom into as great prominence as did Christ and Paul, and probably for the reason that "the bird of God" with eagle eye was more disposed to peer into the heavenly realm and behold both the King and the kingdom "invisible and full of glory." None of them, however, preached a kingless kingdom or a kingdomless King. Even the penitential thief upon the cross had faith enough and sense enough to ask Christ for salvation, only as he saw him coming in his Messianic kingdom. Let theologians go and do likewise, and preachers govern themselves accordingly.

The truth of the foregoing is warranted and its re-statement justified by reference to our Lord's teachings in their manifold forms. He charged his disciples to "seek *first* the kingdom of God and his righteousness." This direction implies that a possession and knowledge of this kingdom which "ruleth over all" is the key that unlocks the meaning and significance of all the sub-kingdoms in the whole

economy of God's great universe. Nothing can be correctly and thoroughly known, except as viewed from this high and commanding standpoint. Then only shall we be able to know when we as true disciples matriculate in this royal university and "follow on to know the Lord" in his relation to his entire creation, and the entire range of his universal government.

The importance of the kingdom in the economy of redemption is recognized by our Lord in the prayer which he gave to his disciples as a general guide to their devotions. After the reverential address to the King, it is the first petition: "Thy kingdom come." So in the first and eighth beatitudes pronounced and promised in the Sermon on the Mount. The peace-makers and those who are persecuted for righteousness' sake are to receive the kingdom of heaven as their inheritance on earth. And in no less than sixteen parables does Jesus make them vehicles of instruction concerning the many phases of the unfolding of God's kingdom on earth. How frequently and familiarly it rings out from the great preacher's lips:—"The kingdom of heaven is like unto—"a marriage supper for the King's Son, the ten virgins, a man traveling in a far country, the sower of the good seed, the treasure hid in a field, the grain of mustard seed, a merchantman seeking goodly pearls, a net cast into the sea, the king calling his servants to an accounting, the planting of a vineyard, the great supper, the lost sheep, the missing pieces of silver, and the prodigal son—all vehicles of royal truth from the king to his subjects.

According to these, the kingdom of God is to be preached until in its full development and final victory over the kingdom of darkness and death, it shall be delivered up to the Father and the King "be all and in all."

While the kingdom of God is to be preached as having a real and objective existence in the world, it must also be recognized and experienced as having also a subjective dwelling place in the heart of every Christian, and especially every Christian minister. The truth of this assertion is warranted by the language of the King himself: "The kingdom of God is within you." All believers are subjects of and citizens in the kingdom—they are "fellow citizens with the saints" in the royal household of God. They are not governed by a regal power altogether above themselves. The government is in them and through them as organic parts of this divine-human institution on earth, for whose constant coming they fervently pray. This truth is brought out so forcefully and beautifully in Question 32 of the Heidelberg Confession as to justify the hope that at least *that* part of the Catechism may not yet come to be regarded by our Protestant modernists as being entirely behind the times. It recognizes the correct ecclesiastical principle of church government that all who are partakers of Christ's anointing have part therein. This is one of the tenets of evangelical faith emphasized by all true Protestantism as over against the Romish theory of church government advocated and administered from without.

Young gentlemen: You will not forget that while

it is desirable to have a proper ministerial motive, important to have a classical education, orderly to have a certificate of ordination, it is the consciousness and experience of having the kingdom of God within you that will give you unction to pray, inspiration to preach, authority to act and power to persevere in such a way as to have the constant and comforting assurance that when your ministry is ended on earth you may still reach your sickles forth to reap the fields of heaven and pluck ripe clusters from the vines of God.

The kingdom of God is, however, not to be preached as though it were a separate or disjointed economy in a fragmentary universe. There are other and sub-kingdoms which, while they are brought into being and upheld by the kingdom that ruleth over all, constitute a series of subordinate and tributary principalities leading and looking up to the height above. From the mineral at the base to the Messianic at the apex, the series ascends in beautiful gradation, culminating according to the one plan of the ages in perfect completeness around the great white throne. No one of these kingdoms existeth for itself. Each is for all and all is for each because all constitute "one stupendous whole" for Him who is over all, God blessed forever more. Under no other view could rational faith hear "the mountains and the hills break forth into singing," and see, "the trees of the field clap their hands." This is the view that Daniel seems to have taken of the matter in his most wonderful vision. It also, doubtless, inspired the leader of the universal oratorio as he swung his

baton according to the one hundred and forty-eighth Psalm. That grand chorus breaks silence “from the heavens” and “in the height above.” The voices sound down in choral harmony until it wakens the echo from “the mountains and all hills, fruitful trees and all cedars.” “beasts and all cattle, creeping things and flying fowl,” “fire and hail, snow and vapor, stormy wind fulfilling his word.” Then, swelling up from the sub-base, with all the other parts of the great diatonic, it rises to reach “his glory above the earth and heavens—the praise of all his saints, even the children of Israel, a people near unto him.” Thus did the Psalmist look forward to the time of the gospel ministry when “they shall speak of the glory of thy kingdom, and talk of thy power” (Ps. 145:11).

They shall “talk” of the *remedial* “power” of thy kingdom. At this point, it is worthy of note that while the physical ills to which the human family is heir are medicated by therapeutic agencies from the lower kingdoms in nature, the maladies which afflict the ethical and spiritual side of man’s complex being are successfully treated only by remedies from the higher kingdom of grace and truth and spiritual vitality. For bodily diseases the healing agencies are sought, and sometimes found, in the minerals of the earth, the herbs of the vegetable realm or in the serums found in the animal world; but the abnormal condition of the sin-afflicted soul must find its only restorative and compleutive remedy in the heavenly Gilead. Different schools of medicine may disagree as to whether mineral, vegetable or

animal agencies should be used or held as of most supreme importance in the therapeutic treatment of bodily ills: The so-called Christian Science of Mrs. Eddy, and Dowie's successors in shallow, shameful sham, and all the psycho-therapeutics of the Emmanuel movement in medical quackery, may contend for the alleged efficiency of their respective treatments of physical maladies, but a correct and thorough diagnosis of the complicated case of human suffering points to the germ-principle of human sin as the source of all disease, and to the "sovereign balm for every wound" as found alone in the great royal Physician who speaks from the throne of his remedial kingdom and "healeth all our diseases."

We are, therefore, to preach the kingdom of God as a remedial kingdom. A remedy implies the existence and presence of a malady in humanity. The whole creation may groan and travail because of its having been subjected to vanity, but the disease itself has its seat in the family of man—in the human race as an organism, and, consequently, in all the individual members thereof. Sin is the cause, yea, the very essence of the disease for which the kingdom of God contains and provides the only and sufficient healing power. As there is no other name under heaven except the name of Jesus, the Divine-human King, whereby men may be cured of the malady of sin, so there is no other institution under heaven replete with curative agencies except that kingdom which we are to preach, and whose Gilead-balm we are to proclaim and carry to all the diseased inmates in the world's great hospital.

Beloved brethren: You can, therefore, never magnify the office of the holy minister except as you have a realizing sense of the fact that back of the office there is an objective world of objective entities, veritable realities and spiritual qualities for which you stand and with which you will have to do.

An individual sent out as an ambassador from an earthly kingdom invested with power to do business in the negotiation of a treaty does not represent himself. Neither does he preach some legislative journal or congressional globe, or court docket, or an abstract of statutorial law, but the government that sent him, or, still better, the King back of the kingdom or government, of which and for which he is such duly authorized ambassador. He really and authoritatively speaks for and represents a kingdom or government with its king or head, its constitutional forces and authority, its laws and statutes with the blessings of obedience thereto attached or promised, and the penalties which are to follow any violation thereof. So with the preacher called and sent of God. He is to represent and proclaim God's *kingdom* with all that it involves as to its personal source, its organized constitution of heavenly powers and energy, its remedial agencies for diseased and dying men, its promises of pardon and health to penitential invalids, its consolations for the sorrowful and its assurance of consequent convalescence in a realm of eternal glory. In fact and in short the minister of Christ is to proclaim and present the kingdom of God, not only in the wholeness of its nature and mis-

sion, but also as having its only full embodiment in the Holy Catholic Church.

The kingdom of God is further to be preached, not only as the culmination of all sub-kingdoms, but also and rather as possessing remedial agencies adapted to the necessities of the kingdom of humanity immediately next beneath it. Well may we adopt the language of the Psalmist: "The Lord send thee help out of the Sanctuary." The Lord does send such help and health out of the sanctuary of the Sanatorium which was opened in the royal House of David for sin and uncleanness. The malady of sin calls for righteousness and holiness found fontally alone in the absolutely virtuous person of the King immortal, and administered through the agents incorporated in His soteriological kingdom.

These cardinal facts of vital importance must be preached and emphasized. Sin must be denounced from the pulpit, and proclaimed as the fruitful source of all unrighteous servitude and consequent sorrow. The minister's very attitude toward the pest-house on the one hand and the ethical sanatorium for the human race upon the other should be so generally known and clearly seen by the suffering public as to make all his sermons homilies of health-restoring virtue. He should "cry aloud and spare not" as did the prophet of old. "I come not here to talk." "You know too well the story of our thralldom." We are slaves. By the depravity of our nature we are slaves to lusts within, unfavorable environments around and satanic powers in hostile array—"slaves to a hoard of petty tyrants" from which we may be

emancipated only by the application of the healing virtue found alone in the presence and power of God's remedial kingdom of grace and truth *in* the Church—for the world.

The question is not whether men are saved by Christ, or by the Church which is the embodiment of his kingdom on earth; but whether either one saves without the other—whether Christ saves human individuals without or within the kingdom. If Christ were disposed to save men without the kingdom, it seems reasonable to suppose that he would not have told his ministers to "preach the kingdom." If Christ were pleased to save sinners by a power and in accordance with laws outside the kingdom, he certainly would not have told them to "seek first the kingdom," and that the kingdom could be seen and entered only by a new birth of the water and of the Spirit.

Yes, young gentlemen, you are to "preach Jesus Christ and him crucified," yet not a kingdomless Christ, any more than a Christless kingdom; Neither are you to preach a churchless kingdom, any more than a kingdomless church. What saith the Scriptures? Read again, Eph. 3:21. Not unto the church, neither unto the kingdom, but unto God be glory *in* the church, by Christ Jesus, *throughout all ages*, world without end: and you can neither preach Christ nor the kingdom unless you fully realize that the Holy Catholic Church is the embodiment thereof. That is really the true meaning of the article in the Creed. Belief in the Church in such sense is something more and deeper than belief in the aggregation

of Christians or the sum total of all saints. The Church, as answerable to its true idea, is just as really possessed of a supernatural side as is Christ himself. No Christless Church; no churchless Christ!

Under a correct view of God's all-comprehensive Providence it may be stated that He ordinarily does nothing outside of the respective kingdoms which in their organic wholeness constitute the empire of His expansive universe. The Rock of Ages never crystalized an amethyst outside the mineral kingdom in which he is the great lapidary. The Rose of Sharon never painted the cheek of a flower or caused it to bloom outside the vegetable kingdom to which it belongs, even though that flower may be "born to blush unseen." The Lion of the tribe of Judah never undertook to plant a species of the animal kingdom in the strictly vegetable realm of being. Nebuchadnezzar was once obliged to try the experiment. And nothing but a vegetable diet could bring him to a sane understanding as to his proper place in the economy of the world. That old royal monstrosity was sent to grass where he raised eagles' feathers for human hair and birds' claws for finger nails until he had learned that the "heavens do rule." Then was he returned to his human kingdom, permitted to resume his human throne and sway again his human scepter. He had been taught that "the dominion of the Most High is an everlasting dominion from generation to generation."

The true and tactful minister of the gospel, in proclaiming the kingdom of God with its repleteness of heavenly powers as remedial for the whole crea-

tion, will also be careful to avoid the common mistake now being made in this age of excessively liberal and radically progressive Christendom. That mistake is a silent or tacit assent to the assumed correctness of the growing popular sentiment that there is some other name than the name of King Immanuel whereby the kingdoms of this world may be rescued from the miseries of their thraldom under the reign of evil. The social maladies of unmentionable vice, the sins of civic unrighteousness, the growing greed of financial monopolies, the cupidity of unconsecrated captial are crimes that must not be palliated from the pulpit. Neither should the criminals of the pew be encouraged to hope for salvation because of their liberal contributions to ameliorate the poverty for which they are partially responsible and the paupers which they have helped to make by their nefarious methods of business.

Furthermore, the minister, as he goes forth to herald the will and the ways of the King, will also remember that these evils cannot be cured, and these evil-doers converted by abusive declamation or political persecution. The kingdom of heaven may suffer violence from sub-kingdoms, but it has no mission to do them violence. In an unpretentious and unaffected manner it must go out and stoop down in most manifest sympathy for the dromedaries of Midian, Epah and they from Sheba before they will be inclined to dump their abnormal humps in the valley of Hinom, and bring *themselves* rather than their iniquitously begotten wealth to Zion for the enlargement and enrichment of God's kingdom. Such

manifested sympathy on the part of the Church and her ministers for the world is indispensable in any proper effort for the world's conversion.

In other words, and finally, the kingdom of God in order to bring its helpful and compleptive power to the kingdoms of this world, must be presented as touched with the feelings of the world's infirmities before it can successfully minister to their real necessities, and make their essential substance to become very elements incorporated in the one heavenly kingdom which ruleth over all, and is destined to assimilate all, before that kingdom, now in its remedial form, can be delivered up (1 Cor. 15:21) to God, even the Father, that God may be "all and in all," in fulfillment of all his predictive prophecies.

LECTURE VI

THE IDEAL PREACHER'S VIEW OF THE RELATION BE-
TWEEN GOD'S REMEDIAL KINGDOM AND THE
OTHER INSTITUTIONS OF DIVINE
ORDINATION

Hitherto it has been shown that the ideal minister's work consists principally in proclaiming with emphasis to the world that the kingdom of heaven is at hand; that the preaching of the kingdom of God is essentially the same as to "declare the gospel," or to "preach Christ and him crucified;" that the kingdom of God is to be proclaimed as an established institution on earth, replete with heavenly powers—a veritable objective economy, having its embodiment in the Holy Catholic Church; that though its existence in time and space is not dependent for its reality on faith or upon the Christian's strictly correct apprehension thereof, it, nevertheless, has its reflective side in the true believer's personal experience; that the King and the kingdom and its mystical embodiment in the church are all complemental to each other; that while this Messianic kingdom's position in the economy of the universe is compleutive of all in the comprehensive plan and purpose of the Almighty King, it is to be preached with special reference to the remedial virtue it contains for the redemption of mankind, and the restoration of individual

persons to the favor of God; that in order to be successful in the accomplishment of such divine purpose, it must be made manifest in the preacher's proclamation of the gospel that the King, the kingdom and the heralds thereof are all touched with the feeling of the fallen world's infirmities.

The foregoing recapitulation suggests an inquiry as to what is the ideal preacher's full scope of sermonic activity. How far is he to treat of other powers divinely ordained of God? In what sense does the family, the State and the school fall within his proper pulpit range? To the great Exemplar for a hint in the right direction! When our Lord sent out his disciples to begin the evangelization of the world, he seems to have sent them directly into the homes of the people. "Into whatsoever house or household ye enter" pronounce your introductory benediction of peace upon that house. This was in agreement with the promise made to Abraham that in his seed all the *families* of the earth should be blessed; and it was doubtless so because of the peculiar relation of the family to the whole organic constitution of humanity. The family is not a mere organization. It is the oldest and most vital institution in the whole natural economy of the race, grounding itself in the very fountain-flow of mankind.

The family is sacred and holy in its natural constitution, and it must always retain and exercise its holy function in the development of the race, even under the foreign power of sin. It originates in marriage which is of divine origin. Under its sanction

the man and the woman become one flesh by virtue of a supernatural and sacramental element brought to it from above. The husband begets and becomes a father. The wife conceives and becomes a mother. Children are born and the organic sum total becomes a fully fledged family. The family thus becomes the cradle, the nursery and sanctuary of the terrestrial paradise in the elements of mutual love and confidence—the gem of social beauty, the Gibraltar of social strength and the foretaste of all that heaven can hold. Such is the constitution of the home, even upon the plane of humanity as fallen, in consequence of the great transgression.

How much more is the *Christian* family the miniature of the whole social constitution in the ethical universe since the powers of the supernatural world raised it more approximately near to its true idea as that exists only in the mind of God. When the Son of God entered the bosom of our fallen humanity he brought into the domestic institution a principle of sanctity, in consequence of which it was elevated to a plane of holy dignity that otherwise would have been unattainable. Hence, for this additional reason the popular practice of perpetuating the crime of divorce between husband and wife, the crime of neglecting children by the parents, and the rebellion of children against parental authority, and other unmentionable vices in the superlative degree of moral turpitude are transgressions approximately near the unpardonable sin. Domestic insubordination, marital infidelity and a growing lust for licensed and unlicensed sensuality are sapping the foundation of the

old home with all its constitutional endearments and elements of human hopes, to such a degree as to call the attention of the minister to the home as the very first of the institutional powers ordained of God. Gentlemen: there is no man with the wide-awake vision of an intelligent seer who is unable to forecast the early fulfillment of that predictive prophecy which fell from the immaculate lips of Gallilee's great Sage:—"The powers of heaven shall be shaken." And is not the domestic institution now being shaken from the foundation thereof to the rafters that support the roof of the superstructure? How long, Oh, Lord, can the present domestic decadency continue before it produces that abomination more desolate in its nature and deeper in its damnation than any that pagan plummet ever sounded.

Yet, when the case is viewed, as it should be in the light of Christendom's noon-day glare, such a catastrophe as the complete overthrow of the domestic institution is not to be classed among the possibilities of the future. The family is not to perish from the earth; for if such were to be the case, the human race itself would soon be doomed to the rude clay from which it sprung, "unwept, unhonored and unsung." Such a degeneration is absolutely inconceivable, because that whereas the sin of such domestic dissipation doth abound in the direction of seeming dissolution, the promised remedy of divine deliverance shall yet much more abound through Jesus Christ our Lord; and the auspicious morn of domestic deliverance will dawn when all our churches are pastored with ideal ministers; when all our bishops are hus-

bands of ideal Christian wives, whose holiest zeal shall be to raise ideal Christian households, and when such ideal families shall be the ideal rally-points, out from which and around which shall move the powers, and go forth the influences that shall serve as the much needed leaven in the meal of our fallen humanity.

Not that the ideal Christian family or the ideal minister's family can take the place of God's kingdom in the remedial economy of the ethical universe, but that it is the most receptive and the best dispenser of the redeeming virtue which is fontally in Christ and his kingdom, and which was in the mind of the inspired prophet when he made a record of his prayer: "The Lord send thee help out of the sanctuary." Indeed, so vitally are these two institutions related to each other that in the New Testament record the inspired writer speaks of "the church in the house, or household or family," which is the older of the two as to the date of its organization in flesh and blood. The family was upon our planet when "the groves were God's first temples," and when the birds of paradise warbled their parts in the service of song. It has been here for six thousand years; it is here today and it is here to stay, in all its social prominence and beauty among all the ordained institutions of God. No ecclesiastical aristocracy, no self-sufficient social democracy, no spasmodic spurts of mere men's movements for the conversion of the world in this generation, no periodic spasm of evangelisticism, no combination or co-operation of denominations with all the religious orders,

clubs and leagues in our distracted Christendom can ever be compared with the truly Christian family in its constitutional ability to receive the germ-principle of that divine leaven which was brought to our world by the advent of God's kingdom, or develop and apply that principle like the Christian home for the purpose of assimilating the whole moral lump of humanity, until it is fully restored to the image of its Maker and permitted to bathe forever in the rays of its great Original.

Unless the writer's observations for three-fourths of a century are of no value, and the carefully tabulated religious statistics of the Christian world are of no trustworthiness, and the promises of God are of no effect, the great majority of ideal preachers come into the gospel ministry from ideal Christian homes.

Note the men who have played the most telling parts upon the stage of life's great moral and religious reforms. See their characters standing out in bold conspicuity and beautiful relief upon the better, brighter pages of the world's great history. They were not born in the slums of vice, neither were they nursed and nurtured under the high pressure of spasmodic and ephemeral religiousness. A few names are sufficient to represent the whole galaxy of stars in the ministerial firmament. Nevin, Schoff and Krummacher, Chalmers, Baxter and Boston, Calvin, Luther and Zwingli, Ambrose, Augustine and Basil, Samuel, John the Baptist and our Lord himself were either cradled in pious families or nurtured by pious mothers.

If it be not unpardonable to refer at this point to the plastic powers that entered into the construction of my early life, and have since helped to mold and direct, in a most helpful way, the history of my own ministerial career, I will modestly refer to the indelible impression made upon my mind and stamped upon my character under the nurture and admonition of the Lord in my father's family. The tenderness of Mother's heart, fused with the firmness of stern authority on the part of my father in family government, the teachings of the supremacy of God's holy word as the ground of all moral obligation, a vivid sense of the binding sanctity of the Lord's day, the holy atmosphere inhaled at the family altar, and the pre-eminency of Christ in all things, combined to form an influence over me that must run parallel with my deathless being, and which will continue to make me a debtor to the old domestic sanctuary for any fidelity and success I may have had in the ministerial office. The present recollection of that hallowed circle brings most vividly to mind the epitaph written by Robert Burns upon the tomb-stone of his friend Glenn Cairn, which, paraphrased, may read:

The monarch may forget the crown,
Which on his head an hour hath been;
The bride-groom may forget the bride
Was made his wife on yestereen;
The mother may forget the child
That smiled so sweetly on her knee
But I'll remember thee, old home,
And all that thou hast done for me.

Next to the family, the nominally Christian State is held by the ideal preacher as an institution sus-

taining an important and auxiliary relation to God's remedial kingdom with its embodiment in the Church. The State is not to be regarded as separate, but rather distinct from the Church. If the family is the nursing mother of our infant religious hopes, the State should be the foster-father of our Christian liberties. This heaven-ordained relation was not clearly recognized by either the Roman or Jewish nations at the advent of our holy religion. It was different in the teachings of our Lord. His tacit injunction was:—"What God hath joined together, let not man put asunder," and what God holds distinct, let not man attempt to fuse into one. Because of prejudicial blindness here, "Herod sought the young child's life to destroy it," and Pilate nailed the world's hope to the cross. The first ten Roman emperors compelled the infant church to pass through the fire of persecution. And even Constantine, the first nominal Christian emperor is still suspected of having been more devoted to false diplomacy than true divinity. He was semi-Arian in his Christology and semi-barbarian in his civic methods. The church received more protection from his throne than benefit from his theology.

Oh Constantine! Great Constantine!
With pagan head and Christian heart.
What incongruities were thine
How inexcusable that part
Of thy career in which thy crown
Was stained with infamous renown!

Thy star, baptized with fire and blood,
Like Mars, incarnadined the skies.
Thy throne for toleration stood

That Christian empire might arise.
Thy banner "*In hoc signo vinces*"
Was crimsoned with the blood of princes.

The history of civic government from Constantine to the present confirms the correctness of the position that even the nominal Christian State does little more than to guarantee to its citizens the right to freedom of conscience in religion. Indeed, both the family and the State are so constituted and related to the kingdom of God as to be divinely ordained receptacles, rather than fountains of that remedial virtue whose mission on earth is to bless all the families and nations of the earth as to make them bearers of God's full salvation in the church to the whole human race. This they can do to its completeness only in the proportion that they permit themselves to become thoroughly Christianized and fully leavened by the gospel of the kingdom which is the source of all and which ruleth over all.

The somewhat decadent State of the Church—"Landes Kirche"—in parts of Germany, and the equally deplorable condition of the state-government in England, are, at least partially, attributable to an improper relation between the ecclesiastical and civil powers in those two great nations of the world. In Germany a fusion of the forces of State and Church may be cited as at least the partial cause for the alarming tendency among scholars, rationalistically inclined toward religious liberalism, the trend in democracy toward atheistic socialism, and the estrangement of a large portion of the working class from the Church of Jesus Christ toward secu-

lar societies. In England the elect clergymen are exhibiting their surplice in Parliament, while the crazy suffragettes are filling the metropolis of the world with the hideous howls of blood and thunder and petticoat politics. Any attempt to blend politics with piety will lead to the development of false diplomacy rather than to true devotion in religion. In the tottering republics of South America its daily production is a crop of revolutions. In Mexico the false alliance has been breeding anarchy until now both Church and State are in danger of perishing from the earth which the Church of Rome and the kingdom of Spain once saturated with Montazumian blood.

The ideal minister will, therefore, see his duties clearly outlined, and govern himself accordingly. Anything that promises in a passive way to develop and protect the family life in its purity and vigor suggests a proper topic for the wide awake pulpit; and anything in the social world which threatens the sanctity of the home affords a very proper theme for pulpit discussion and denunciation. So, too, in the pulpit's relation to the State. Anything in politics to which bad men and political rogues may resort in order to further their nefarious schemes—anything calculated to beguile or deceive the unsuspecting populace, pervert evangelical principles and teachings in matters of religion, and manifestly dangerous to public morals and civic righteousness—anything, in fact, that would either directly or indirectly militate against the laws or vital forces essential to the Church's prosperity, falls within the com-

pass of the faithful preacher's scope of sermonic duties. His authority and encouragement for this seeming enlargement of his homiletic horizon is found in the fact that his divine Master is head over all things to the Church. Indeed he would be justified in such a course as a Christian patriot desirous of giving to Caesar the things that are Caesar's, but as an ambassador of Christ he aims at what is more ultimate in the line of logical consequences. With Isaiah, he is thus actuated in all his ministerial activities:—"For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace." His desire is to bring both Caesar and his diadem, and place them in the service, and upon the once thorn-crowned brow of Christ, that all the glory may be "in the Church, by Christ Jesus, throughout all ages, world without end."

There is another alarming symptom in the case now under diagnosis. The wide awake preacher cannot easily fail to see that undue emphasis is now being laid upon the Sunday School as compared with the Church in her true character and commission to preach the Word and administer the sacraments. There is something sadly ominous in the fact that the children in the Sunday School are seen going out of the basement while a few parents and adults are entering the auditorium of the sanctuary to scatter themselves among the empty pews. Is there no remedy for the evil of thus putting asunder what God has joined together in one flock? Has the minister no message from the good Shepherd to the lambs? While this divorcement is taking place, the

ordinary and the truly devotional elements of the proper church service are being pushed aside by a program of special entertainments in order to compete successfully with the popular moving picture attractions. Stage thunder is manufactured by the perverted pulpit. Spurts of spasmodic zeal are substituted for the steady perseverance of the saints. This state of things is alarming to the mind and sadening to the heart of the fully consecrated and discerning preacher of the everlasting gospel. It should be so. The spirit that now vapors in the shadows of many of our Protestant modernisms will not sustain the Church in the hour of need; and the proceedings of this boastful, yet decadent age, will mature a crisis, such as has not yet been recorded upon the pages of Zion's past history.

Another matter to which the ideal preacher gives his proper and proportionate attention is the School. The School is not an institutional power ordained of God in the sense that the same is predictable of the Family, the Church and the State. Educational institutions and scholastic activities are the outgrowths rather of this trinity of heaven-ordained powers. It is one form in which these divine-human powers logically impart their benefits to the human race. From the foundation of the domestic kinder-garten to the towering peak of the great Christian university runs the scholastic thread which is spun from the vital forces and sacred fibers of these three powers ordained of God, and which will continue to be thus drawn out, woven and interwoven into the historic woof and warp and web of concrete Christian history until it en-

lightens the race, enwraps the world and encircles the great white throne with a holy halo of splendor, reflecting the infinite intelligence of Him in whom are hidden all the treasures of wisdom and knowledge, and unto whom is to be all the glory.

Such being the nature and mission of the domestic, parochial and public school system in the most logical and proper onflow of Christian civilization, it is not hard to see the relation of the Christian minister to the great *academia* of the moral and intellectual universe. His relation to the Church, the central channel of the world's development in knowledge, is such as to invest him with the responsibility of a spokesman and leader among the people. Even way back in the time of Malachi, it was enjoined that "the priest's lips should keep knowledge." This knowledge is not to be kept in a secretive sense, but acquired and stored up to be imparted as information, not only to those who are of the household of faith, but also to all others who on the outside are in need of enlightenment. The Old Testament injunction was broadened and its scope enlarged in the giving of the apostolic commission. "Disciple all nations and *teach them* to observe all things whatsoever I have commanded you." Full obedience to his command requires the preacher to be an educator—not merely as a missionary among heathen nations, but also as a leader in all religious and ethical enterprises and activities. This relation to the great problem of human enlightenment is recognized by all the great scholastic institutions of the Church and world in

calling for ministers to man and manage their schools for higher education.

This responsibility of the preacher does not imply that he is to dabble in every movement seeking to palm itself off as something in the interest of moral reform, educational uplift, religious advancement or church extension. If wide awake and endowed with the power of discernment, he will guard against the danger of cultivating a morbid desire of clerical officiousness and a disposition to pose conspicuously before the public as the bright and shining light of a ministerial toad-stool. By taking heed at this point he will guard against the ambition by which the angels fell. God have mercy upon the preacher who is eager to leap from the pulpit to the more public platform under the direction of the lecture bureau that he may there and then and thus exhibit himself and display his eloquence before the foot-lights! Let him open his eyes and behold the danger-signal hung out by an applauding audience. The competition in this role is with men, many of whom will be ready to crowd him from the stage upon which he has no legitimate calling to serve the public. "The stars in their courses fought against Sisera." Let all other clerical Siseras take warning and remember that the modern drift in pulpit secularism is toward the final conflict in the world's great history when the issue is to be fairly made and the battle fought to a finish at Megiddo or Armageddon (Rev. 16:16 and 19:20).

The preacher's security against such apostate drift from the path of his high calling is in his pos-

sibility and power to arise out of and above the world of carnal secularity and move in the higher realm of freedom from the seductive temptations to center in self. "If ye walk in the Spirit, ye shall not fulfill the lusts of the flesh." This spiritual state of mind is an essential part of the minister's full equipment for the work which the Father has given him to do. And why should he not be expected to thus qualify himself with such a heavenly endowment in holy, helpful visions of the heavenly world? Is not the way still open for evangelists to be "in the Spirit on the Lord's day," rise above the mere records of lettered historical facts, and enter into the very current of the great historic mystery itself which is now sweeping onward and upward to the full consummation of its own reality in that great hereafter which seems to be so close at hand? Why should not the ministry of Jesus Christ today be enriched with more St. Johns who are able to "revolve reason into intuition and faith into sight," even though the day of apostolic vision may be past. Why should there be but one

"Bird of God with heavenly flight
Soaring far beyond the height
Of the bard and prophet old;
Truth fulfilled and truth to be,—
Never purer mystery
Did a purer tongue unfold!"

Such preachers sustain to mere pulpit scriptorians a relation somewhat similar to that which the author of the Fourth Gospel sustained to the Synoptists—not necessarily in a contradictory atti-

tude, but occupying rather a higher and more advanced spiritual position. This is not table-tumbling spiritualism, but the most superlative degree of genuine spirituality attainable in this life. St. John did not set aside or ignore the cardinal historic facts of Christianity brought out in the life of Christ, for he also "saw and bare record" and averred that "his record is true." The beloved disciple, instead of forgetting to remember, remembered to omit from his more spiritual record much "that Jesus began to do and to teach before the day in which he was taken up" through the everlasting gates, because such record was not essential to the main purpose he had in view in presenting the gospel from a more divinely inspired and intuitive standpoint, and in the light of a more heavenly vision of the truth that was brought under the scope of his eagle-eye. Such spirituality and such vision, so far as they are now attainable by scholarly and fully consecrated preachers, may not raise them into the inspiring and apostolic realm of heavenly vision reached by the Seer of Patmos, but it will equip them with a power not possessed by the preacher measurably destitute of such ministerial qualification. Such a vision of the realities of the heavenly world, and such rare inspiration by heavenly powers lift the preacher out of the delusive dream of self-sufficiency into a vivid consciousness that God is and his exceeding great reward. It fills his soul with sober zeal, baptizes his tongue with supermundane eloquence and enables him to make his high calling and election sure in covering the full scope of his ministerial duties.

LECTURE VII

THE SUPERNATURAL SOURCE OF THE IDEAL PREACHER'S
EFFICIENCY

The last lecture treated of the ideal preacher's full scope of activity as an ambassador of Jesus Christ, and his thorough equipment for the responsibilities of his office. It was shown that while the King and Kingdom of God are the sources of his authority and power, the family, Church and State are the divinely ordained recipients and bearers of such authority and power in the way of ethical and educational activities; that the Christian minister's lips are to keep and dispense the knowledge essential to the enlightenment and ultimate salvation of the whole human race; that such responsibility of the preacher does not invest him with any right to dabble officiously in matters beyond his proper realm of duty; that unjustifiable intermeddling as a busybody in other men's matters is likely to lead him into such entangling alliances with secular affairs as to sap the foundation of his ministerial character, destroy his influence for good, and eventually allure him by the false-glowing charms of the devil; that his security against such apostate tendency is in the culmination of that spiritual frame of mind and fervor of devotion which may lift him above the unhallowed ambition by which the angels fell; that such helpful guarantee of safety and qualification for duty are to be secured by so rising into the higher

altitudes of the divine life as to be able to draw aside the curtain and catch visions of the heavenly world; and that only when thus equipped with the whole panoply of God will he become a truly ideal preacher, and be fully able to make his high calling and election sure by covering and cultivating the whole field of his ministerial usefulness.

The vision of the world to come, alluded to in the foregoing paragraph, is an element of the first importance in the equipment and efficiency of the Christian minister. This indispensable element in the constitution of the preacher will logically become a factor of force in the evangelical pulpit. It grounds itself in that vital relation of the minister to the Lord Jesus Christ so forcefully illustrated by the great Prince of preachers under his parabolic discourse upon the vine and its branches. While that similitude teaches the vital fellowship between Christ and all true believers, it is applicable with special force to the relation between the Lord and his ordained ministerial servants. Every man in his own order. Christ first: afterwards they that are Christ's. Christ is the chief minister of the New Testament "Tabernacle which the Lord pitched and not man." He is the *Anointed One*. Ministers of the gospel are anointed by virtue of their peculiar relation to Him. "The anointing which ye have received of him abideth in you." 1 John 2:27. Ministers are especially anointed to do ambassadorial work in his name and by his authority and grace. We are to "consider Jesus Christ as the *apostle* and High Priest of our profession." "Because he loved righteousness" with

an eternal affection, and hated iniquity with an everlasting aversion, "he was anointed above his fellows." (Heb. 1:9).

Let us grasp and hold firmly to the true idea of power from Christ and the heavenly realm in which he sits enthroned and from which he dispenses gifts unto men. Under one view even Christ could do nothing of himself except as he stood in vital relation to the Father and to the power and glory that he had with him before the world was. And if the Son of God who became the infinite Prince of preachers, could do nothing of himself, as evidenced from his own lips, and was therefore able to do the work which the Father had given him to do only because the Father was with him, and because he lived by the Father, how much less are finite ministers able to fulfill their ministry without a supply of strength and efficiency from the same heavenly and infinite source?

It was the incarnation which so brought that power into humanity and organically embodied and personified it in the Man of Galilee as to cause even the sea and the waves to obey him; and it is the vital relation of the ideal preacher to his Lord that gives him such access to a vision of and participation in the powers of the heavenly world which he needs as the first and most indispensable element of fitness in his official self, and a factor of force in his pulpit efforts. It is only under this view that the meaning of the apostolic commission can be understood. "All power is given unto me; go ye THEREFORE."

It was because the adopted son of Pharaoh's daughter was more religiously inclined to seek the

supernatural and see the invisible that he was not swept away, like his brother Aaron and sister Miriam, into religious idolatry in the form of calf-worship. In that crisis of his life and crucial test of his character Moses "endured as seeing him who is invisible" through the natural and sensuous organ of vision, while Aaron and the great body of the people wavered in their more sensuous type of piety until they called the wrath of heaven upon their semi-idolatrous worship. Let modern Christendom, priests and people, read, take warning and govern themselves accordingly. Let naturalistic preachers know Christ after the flesh no more, adjust the angle of their spiritual vision and sweep the more heavenly realm of spiritual realities. Then will they lay less stress upon the organization of new societies, attach less importance to the contriving of new contraptions, spend less time in planning new whirlwind campaigns along mere humanistic lines, conjure up less schemes of new religious jugglery and introduce less novelties into their pulpits for the momentary entertainment of their dying audiences.

Woe unto us if we preach not the gospel! Let our rationalistic and sentimenetal preachers remember that mere reason has never yet been able to show the way to happiness and God. Let our sentimental clergymen understand that mere feeling is no safe guide to glory. Let our sensational preachers know that political juggler, the vaudeville and the moving picture shows can beat them every time in such *argumentum ad hominem* appeals to passion. Let our popular preachers discontinue their eating from the

miserable flesh pots of Egyptian naturalism and sample a few of the grapes of Canaan. Let them cease drinking from the polluted pools of humanism whose stagnant waters are dangerous with the deadly microbes of the world, the flesh and the devil. Let them rather drink from heaven's Pierian spring whose water Christ is willing to give, if they would have within them a well of water springing up unto everlasting life. The minister who fails to supply his necessity from such a source will not be suspected of being very closely related to St. John's evangelical angel who was seen flying through the heavens having the everlasting gospel to preach to every nation, kindred and tongue.

Humanitarian clergymen in the garb of Christian ministers, and yet in the realm of naturalism! Over a half century ago, Horace Bushnell, speaking from the very heart of Puritanism in his great book: *Nature and the Supernatural* said "Like an atmosphere, it (Naturalism) begins to envelop the common mind of the religious world. We frequently detect its influence in the practical difficulties of the young members of the churches, who do not even suspect the true cause themselves. Indeed there is nothing more common than to hear arguments advanced, and illustrations offered by the most evangelical preachers, that have no force or meaning, save what they get from the current naturalism of the day. We have even heard a distinguished and carefully orthodox preacher deliver a discourse, the very doctrine of which was inevitable, unqualified naturalism. Logically taken and carried out to its proper result, Chris-

tianity could have had no ground of standing left—so little did the preacher himself understand the true scope of his doctrine, or the mischief that was beginning to infect his own conceptions of the Christian truth.”

Dr. John W. Nevin, in his review of the above mentioned book, in the same year of its appearance from the press, described the above class of preachers as follows: “They profess to honor Christianity as a divine revelation, take its language familiarly upon their lips, persuade themselves, it may be, that they continue strictly loyal to its heavenly authority; and yet all the time they are false to its claims and cast it down from its proper excellency, substituting for it in their minds another order of thought altogether. In this way we are surrounded on all sides with a nominal Christianity, which is little better in truth than a sort of baptized Paganism, putting us off continually with heathenish ideas expressed in Christian terms.”

Without the recognition and help of supernatural powers minsters cannot rise above themselves. They can do little more than run as one that beateth the air. They cannot transcend their sordid selves into that higher plane of their better selves. Such elevation can only be in virtue of the coming down of a higher element. This fact is realized by the ideal preacher. He is presumed to have felt the presence of its power and the necessity of its presence and uplift. He feels and acknowledges that the supernatural must work in and through the natural. If he has read history correctly, he sees this truth

demonstrated in the ages past. The Grecians, and in fact all the nations west from Palestine believed in the possibility of attaining perfection by self-elevation, even into the sphere of the gods, having eyes that see not and ears that hear not. The more ancient and oriental nations, east of Palestine, believed that such elevation could be effected only by the coming down of the gods into human nature, in such a way as to become incarnations or avatars. The truth between these two mythological errors was brought to light in the great mystery of godliness, when the Son of God in person and in power came down from heaven, and in the very bosom of our natural humanity established a reservoir and order of supernatural power in and with the natural, by which the whole organism of the race may be elevated into union with God, and all individual members thereof into fellowship with each other.

The ideal preacher's recognition of the essential presence of the supernatural in the constitution of Christianity starts with a proper view of Christ's theanthropic person. He is held by all such ministers as the Alpha of the whole Christian alphabet, with all its vowels and consonants. Like Peter who had the first proper look behind the veil of the natural, they see and apprehend Jesus of Nazareth as the truly divine Christ of God. Not through an organ of flesh and blood, but by a more spiritual revelation, they properly apprehend his theanthropic person and proclaim Him as the one who cometh from Edom with dyed garments and from Bozrah, mighty to save.

The preacher who fails to have and to hold such proper recognition of the Deity in the person of Jesus Christ and to have his whole psychic being filled with a sense of such Messianic majesty is in danger of floundering and falling by the wayside, because he does not have the assurance that "beneath him are the everlasting arms." Like Samson, he is shorn of the locks of his strength, and is at all times in danger of falling into the lap of some false Delila, while the uncircumcised Philistines rush in upon him, gouge out his eyes and put him to grinding at the mills of mere humanism.

Brethren, blow the trumpet in Zion. Let the elect angels weep between the porch and the altar. There is a softening sentiment now at work in Protestant Christendom in its naturalistic way of holding the great mystery of godliness. Dogmas that were once held sacred and settled for all time to come, are now obliged to run the gauntlet of either rationalism, the religion of reason, or sentimentalism, the religion of mere feeling. By many ministers Christ's divinity is not openly and absolutely denied, yet the correlated doctrine of his virgin birth is being called into question as contrary to natural law. Parthenogenesis is rejected because it is said to be antinomial. Sophistry! That which is above nature is not necessarily contrary to the ordinary working of nature's laws. Let this antinomial rule be made the standard and test of all heavenly truth, and the whole Christian system would fall away, and our holy religion would be proven to be the most wretched delusion ever palmed off upon the trembling hopes of mankind.

Christianity could not stand with any essential part of its organic whole surrendered to the rationalistic sappers and miners that are now encompassing and entering Zion. What God hath joined together, no ideal minister will attempt to put asunder. He vainly tries to save any organic part who lacks the courage and consistency to contend for the whole.

Indeed the whole remedial order of divine redemption from the mystery of Bethlehem to the equally great mystery in which we shall all be changed in a moment at the sounding of the last trumpet, is nothing less than one concrete economy replete with supernatural elements incarnated in the natural. It is not an order of heavenly powers starting in the spirit to end in the flesh. A sound Christology must be followed most logically and organically by a sound ecclesiology. The ideal preacher will apprehend, and the ideal sermon will comprehend it as such. The holy Catholic Church is not only consequential, but also sequential to a holy Catholic Christ—and both are objects of faith. This supernatural order of being was thus conceived in the eternal purpose of God, incorporated in the primitive constitution of concrete Christianity, apprehended by the Church Fathers, formulated in the early and all other ecumenical creeds of Christendom, publicly and almost universally professed as the Christian centuries rolled by, from Nicea down the ages to the more recent opening of the flood-gates of religious rationalism. Even though the Romish communion did lay undue stress upon the Church as over against its pre-eminently divine Head, its perversion of the truth did

not make the faith of God of none effect. Protestantism undertook to correct the false trend that started in the dawn of the dark ages. It has done much in the right direction, but down to date it has not yet made entirely good. Much of its tendency is now alarmingly in the other direction. Too many preachers and too many religious movements, while trying to bring forth the royal diadem to crown Immanuel Lord of all, are only putting another crown of thorns upon his head. They so strip his bride of her supernatural jewels that she is unprepared to meet her heavenly husband at the coming marriage supper of the Lamb.

It is not implied in the foregoing paragraph, neither should it be inferred therefrom that the ideal preacher preaches supernaturalism from his pulpit or that he is expected to soar through the transcendental heavens like a blazing comet. He, however, has within him the inwrought consciousness that he is permeated with the powers of the heavenly world, overshadowed by supernatural realities, and uplifted by the eternal arms. His Christology is such as to beget a correspondingly divine ecclesiology, and this again necessitates a soteriology with supernatural elements and forces. To deny the presence and power of the supernatural in the preaching of the Word, and the proper administering and use of the sacraments is nothing less than religious infidelity, and to substitute something else therefor is nothing less than an attempt to build the temple of God with untempered mud. This is just what much of our American Protestantism is now trying to do. Modern methods,

some of them good and commendable, are unconsciously substituted for the ancient “faith once for all delivered to the saints.” Human contrivances and contraptions are blocking the King’s highway to an earlier dawn of the millennial day.

Finally, if, as we have just seen, the entire range of *objective* faith once delivered to the saints is filled and made efficient unto salvation, by virtue of its supernatural realities, it logically follows that the *subjective* faith by which these realities are apprehended and appropriated must also necessarily have supernatural contents wrought therein by supernatural agencies. In other words, genuine faith from the very nature of the case, must be itself supernatural. It must be the power of passing beyond nature, so as to “lay hold of things heavenly and divine in their own higher order and sphere.” (Nevin) “The Holy Ghost works such faith in the believer’s heart by the preaching of the gospel, and confirms it in the proper use of the sacraments.” This truth the ideal preacher also recognizes. Spiritual things must be spiritually discerned. The general law of corollaries requires it. For want of such correlation some men’s faith is in vain, and they are yet in their sins. Men cannot see through the ears or hear through the olfactory nerve. There must be a reciprocal relation between the *object* of vision and the *organ* of vision. When not so correlated, there is no evidence of things unseen. Mere intelligent judgment is not faith. Neither can faith subsist upon itself. There is too much of this circular syllogisticism in matters religious.

In the early part of my mystery, in Westmoreland County, Pennsylvania, I was called to visit an old gentleman in his last sickness. My spiritual counsel with him at the bedside unexpectedly drew out the following from his pallid lips: "Preacher, I have great faith in belief." He had sadly misunderstood Luther's great peripheral doctrine of justification *through* faith, and substituted for it justification *for* faith. He could not see those objective realities in Christianity which must always remain invisible to men who are spiritually blind, neither could his "faith in belief" draw any nutrient principle of spiritual life by the attempt that it was making to feed upon a meager diet of self.

That clinical experience reminded me of a ridiculous sight I witnessed when a boy. One of my father's cows had twin calves. During the day the cow was turned out to pasture, and the calves were left in the stable to await her return in the evening. In their mother's absence they became hungry, and began to suck each other's ears. Even to a boy the performance seemed superlatively ludicrous. There was not much milk in their diet, neither was there much increase of veal in their calfish vanity. So in much of our emotional religion and so-called church-work. There is more saliva than salvation. Fun? Not a bit of it. That which can not be reasoned out of a false position should be laughed out of countenance. Even the ideal minister may be pardoned for wearing an occasional smile. The grapes of the promised land cannot be gathered from the thorns of nature. Let all preachers arise in the energy of their

supernatural endowments, and in the might of their heavenly calling, and like Moses, show their endurance and their genuine success in the gospel ministry by so adjusting the angle of their spiritual vision as to see the otherwise invisible realities in the great mystery of godliness. When logic is dumb and reason fails to give an adequate answer to the inquiries of the yearning heart, the regenerated soul's power to evidence the realities of things unseen may yet shed the radiance of its incandescent light upon the highway that leads to the great white throne.

LECTURE VIII.

THE IDEAL PREACHER AS A CHRISTIAN PHILOSOPHER

We have already seen that the vision of the world to come is essential to the full equipment and efficiency of the Christian minister; that such vision is possible only when he sustains that vital relation to Christ indicated in his parabolic teaching under the similitude of the vine and the branches, and when the official anointing he has received in ordination abideth in him (1 John 2:27); that such full ministerial efficiency implies a supernatural realm of power in virtue of the coming of the Son of God into humanity for us and for our salvation; that wide awake preachers so adjust the angle of their spiritual vision as to transcend the merely natural, and sweep the more heavenly realm of supermundane realities; that when the minister so arises into the realm of heavenly power whatever is contrary to nature will find its corrective in the remedial powers of the heavenly world, and the preacher will find himself in an element really natural to himself; that when the minister so arises, through his regeneration and ordination, as to have his citizenship and conversation in heaven (Phil. 3:20) he becomes so really and truly a naturalized citizen in his newly adopted and heavenly country as to spurn the popular and ephemeral spurts of spasmodic religiousness; that this ministerial grasp of the supernatural starts with the proper recognition of Christ's person, continues logi-

cally through a corresponding ecclesiology and soteriology, on to the closing chapter of eschatology when we shall be supernaturally changed in the twinkling of an eye.

Preaching the gospel, though primarily a proclamation of evangelical truth, should be the delivery of a message of such character and contents as to enable the people to see the most reasonable service to which they are called in the presentation and hearing of such message. True, there may be many who for want of mental capacity are unable to follow the minister with a philosophical turn of mind in his presentation of the truth or truths which he publicly proclaims; and yet the truth, "like many a gem of purest ray serene," always involves in its very essence reasons that may not always sparkle out obviously upon the surface. Probably it was for this reason that the great Prince of preachers announced "I have many things to say unto you, but ye cannot receive them now."

Yet, notwithstanding man's incapacity to receive all that is in the mind of the great Teacher sent from God, and his corresponding inability to understand it, the real preacher is, nevertheless, strong in the clear consciousness and full assurance that Christianity, as a concrete force element present in the world, has its tap-root deep down in the philosophy of things, as well as in the person of its divine Founder. Jesus Christ was and is not only the great Saviour, but the Man of Galilee was and is also the greatest philosopher in the history of the world. The principles of true philosophy are grounded in the hypostatic

constitution of this wonderful being, applied in his atonement, promulgated in his teachings and proclaimed in the preachings of his ambassadors. *Philosophia* the love of wisdom, the love of life and the life of love all poise and perpetuate themselves in “the Science of the Absolute,” which is the source of all other sciences. It rocked the cradle at Bethlehem, sparkled out in the miracles of the Messiah, suffered the contradiction of sinners, wove the crown of thorns and endured the tragedy of the cross in the crimson crisis of the atonement upon the bloody tree until it accompanied its divine human apostle back through the everlasting doors to the *arcane* of its native realm beyond the stars.

Preachers who feel the flowing of this divine philosophic under current in the depths of the great mystery of Godliness, and who are consequently inspired by a heaven-born intuition, sustain to mere pulpit scriptorians a relation somewhat similar to that which the author of the Fourth Gospel sustains to the synoptists—not necessarily in a contradictory attitude, but occupying, rather, a higher and more advanced spiritual position. This is not table-tumbling Spiritualism, but the most superlative degree of genuine spirituality attainable in this present section of human life. St. John did not set aside or ignore the historic facts of Christianity, he also “saw and bare record,” and averred that his “record is true.” The beloved disciple instead of forgetting to remember, remembered to omit from his record of much that Jesus began to do and to teach, because such statement of historic facts was

not essential to the purpose he had in view in his presentation of the gospel from a more divinely inspired, philosophic and intuitive point of view; and in the light of a more heavenly vision of the truth as surveyed by his eagle-eye, and seized by his more penetrative exploration of the spiritual world. Such spirituality, to the extent that it is now attainable by scholarly and fully consecrated preachers may not raise them into the same apostolic rank and philosophic realm of heavenly vision reached by the seer of Patmos, but it will equip them with a power not possessed by the minister measurably destitute of such qualifications. Such vision of the realities of the heavenly realm, and such inspiration by heavenly powers lift the minister out of the delusive dream of self-sufficiency into a vivid consciousness that God is his all-sufficiency, and his exceeding great reward. It fills his soul with sober zeal and baptizes his tongue with supermundane eloquence as he takes to his philosophic diving-bell and plunges into the deep ocean of everlasting truth, and brings to the surface those sparkling gems which are never found floating upon the surface of shallow waters.

Man's relation to his God, as the relation of the image to the original, justified the invitation from the Infinite One: "Come now and let us reason together;" and because humanity is intoned with divinity the insatiable longings of the human intellect to penetrate the Infinite seem to presuppose that there is an infinite field for exploration in the person of the Deity. This insatiable yearning was not entirely unknown to the ancients. Although the philosopher of Uz despaired

of finding out God, and of knowing "the Almighty to perfection," yet he resolved to "go even unto his seat with his mouth full of arguments," and thus he was persistent in his pursuit:—"I know that my Vindicator liveth and that he shall stand in the latter day upon the earth, and that I shall see him in my flesh."

So too with the psalmist David. While he observed that there was darkness round about Jehovah's throne, his eye of philosophic faith could yet penetrate the sombrous veil as to see Him so pavillioned in splendor as to draw out the logical thread of the most comforting conclusion that in "His presence there is fullness of joy, and at His right hand there are pleasures for evermore."

Philosophy is that which evokes and justifies thought in matters that lie beneath the surface of things. Such thought was challenged and justified by the Lord himself when he asked Peter; "What *think ye of Christ?*" Men will think of somebody or something—men *must* think of Christ in order to know him unto life eternal; and ministers must think profoundly and broadly in order to make him known unto the salvation of others. In religion, thought may not be able to scale the attitude attainable by faith, yet when a man quits thinking his faith either becomes superstitious or passes from the earth. Jesus Christ was the greatest thinker that ever stepped into the arena of thought or moved in the realm of intellectuality. His religion has provoked more stalwart ratiocination than all the lyceums, printing presses and propagandists of the world. Such mental inquiry

lies along the line of the investigation that leads up to the knowlege of Him whom Christ came to reveal. It met the case of Thomas the skeptic, and when Jesus accompanied him in his philosophic request, "Show us the Father and it will satisfy us," the most accommodating and philosophic answer came back: "He that hath seen me hath seen the Father."

To this fact the history of the world can testify. It is just what the ancient civilizations tried to do, but the chronic effort was signally futile because it failed to embrace and retain God in its knowledge. Hence its inevitable drift to the ultimate necessity of erecting its altar "*to the Unknown God.*"

Just at that time a supernatural light flashed from the skies of Damascus. That flash was brighter and sharper than a Damascus blade. God's chosen "vessel to the Gentiles" was "not disobedient unto the heavenly vision." Following the new revelation from heaven, St. Paul stepped from Asia into Europe to find that the world's most vigorous form of thinking had reached its highest acme to fall to its lowest depths of disappointment in the collapse of the Parthenon. A man of greater endowments than Plato climbed the bloody summit of Mars Hill, escaped the speculative superstition of Grecian philosophy and proclaimed the higher philosophy or wisdom of God in the mystery of the incarnation of the Absolute Philosopher, even in the hitherto "hidden wisdom" in a mystery "which none of the princes of the world knew, for had they known it, they would not have crucified the Lord of glory.

Besides the transition from the traditional teaching of the Pharisees under Philo and other founders of the Alexandrine school of Christian thought toward the doctrine of the Logos as taken up and advanced by the author of the Fourth Gospel, and the apocalyptic soaring of St. John to the highest grade of Christian knowledge then attainable within the ecstatic realm of religious mysticism, and the philosophic cast of thinking by St. Paul, the early age of Christianity was not primarily productive of theological and Christological reasoning. Christians were intuitively such in the element of love. It was only when the new religion was assailed by heretics that religious reasoning entered the arena to contend for the faith and wage battle for the truth as it had been revealed through Jesus Christ and set forth in the sacred manuscripts of the inspired writers. Persecution kept the fires of philosophic polemics from bursting forth into flames of heated discussion. Martyrdom was at a premium and metaphysics at a discount.

But the state of things in the primitive church could not continue in and through the full necessary development of what was involved in the Kingdom of God planted upon the earth at the beginning of Christian history; and those religious mummies who do not think vainly hope to develop themselves to the stature of men in the fullness of symmetrical maturity. Hence the necessity for theology which has to do with the philosophy of the divine manifestations of the Deity and their application to the economy of that part of the moral universe so far as it is located upon this sin-disturbed planet.

Justin Martyr is looked upon as the first Christian theologian. From Justin's time the philosophy of the Divine Person and divine things began to arise and move toward its highest attainable point for that age under Athanasius, the great champion of the Catholic faith as formulated in the theology or rather the Christology of the ancient creeds. Then, even before the Athanasian Creed was fully flung to the breeze of Christendom, the current of real thoughtful realization began to recede before the dismal dawn of the dark ages and the decadency of healthful and helpful inquiry into the nature of divine realities. About the time that Mohammedanism began to arise with its bloody passion for the conquest of the world under the Crescent, Rome started forward to follow the star of her semicarnel ambition toward the setting sun. Instead of using genuine philosophy to sway the world by the power of concentrated reason and evangelical faith, she sought to spread her own unphilosophical empire by the artful diplomacy of the Romish See, the dominancy of the Romish hierarchy and the miserable mummeries of monastic superstition.

In that polluted pool of stagnant thought Christian philosophy was not surrounded with environments favorable to its fair development. As the sholastic age of reasoning dawned upon the church, dialective religiousness was substituted for the rational faith. The human mind became so adventurous in its aimless soars as to seemingly presume that the objective existence of Christianity depended largely upon the logic of the schools. Magnus Albertus, more versatile than profound as a thinker, poured his compilation of

the world's erudition into the seething caldron of scholastic agitation. Thomas Aquinas became his pupil, and such was his intellectual acuteness that he soon excelled his teacher, and became Doctor Angelicus of Italy. Aquinas and Duns Scotus entered the arena of a dialectic conflict which made the pages of its record memorable in medieval history. The Thomists and the Scotists were arrayed against each other with a bitterness unworthy of the church, and a valor worthy of a better cause. This controversy was intensified by the fact that these two leading apostles represented the competing Orders of their time—the *Dominicans* and the *Franciscans*—which, again, represented respectively, the Aristotelean and the Platonic methods of ratiocination—and the oscinations were at times very ratty. These chronic discussions showed that philosophy had been taught to look upon Biblical theology with contempt, while theology drew its ecclesiastical drapery about itself and went to sleep in the arms of the pope,

Yet the church had life enough left in her shriveled form to get out of patience with the fruitless controversies so long fostered in her distracted bosom. Reconciliation and compromise between dialectics and mystics became the unconscious demands of the age. There was truth in scholasticism and elements of worth in mysticism to which they were driven by the unsatisfactory religion of dry disputation. These could not be abandoned in the settlement of the questions at issue. The times were waiting for competent leadership to solve or dissolve the problem and save the more valuable fragments. That leader came to the front

in the person of Bonaventura, assisted by such cooperators as Anselm, Hugo, and Rupert. The task was undertaken and partially performed by the revival of genuine philosophic reasoning, evangelical faith and personal consecration in religious mysticism. This was the beginning of the end of a fruitless yet fruitful frittering away of philosophy vainly so called, and frigid intellectuality. The curtain began to fall before that old stage of medieval attempt to substitute reason for faith, and the Scholastic age of the Christian church went out with the thirteenth century of the Christian Era.

The Scholastic mode of thinking having filled its mission and passed away with the midnight of the dark ages, the fullness of the time for a logical reaction began to dawn upon the hazy horizon of the world. The *Renaissance* followed in the comprehensive historic course of a well-ordered providence. The Reformation of the sixteenth century was not primarily a movement in philosophy, but of doctrine and Christian morals. It was also a mammoth demonstration of the philosophy of Christian history. Among other things it demonstrated the fact that one extreme tendency begets another in the world's onflow. Action begets counteraction. The pendulum had swung for centuries in the direction of arbitrary authority *over* men, and the corrective remedy applied thereto sent the reverse movement in the direction of arbitrary freedom *in* men until religious liberty ran rampant to ward our modern sect system in which there is neither sane religion nor sound philosophy.

The seventeenth and eighteenth centuries were

rather reproductive of traditionalism in religion than productive of Christological theology and philosophical ecclesiology. Indeed the atmosphere was rather filled with more of the odors of eschatology than fragrance from the Rose of Sharon. The world was active: the church measurably passive. It was the dawning of the golden age of literature. Shakespeare flung his tragedies and his comedies into the playhouse of Europe, Milton lost and regained his paradise, and Bacon incubated his *Ovum Organum*. Yet it remained for the semireligious champions of a questionable orthodoxy, like Lessing, Schiller, Kant and Hegel to startle Germany and the world with their philosophic *Wissenschaft*.

It was not until the beginning of the nineteenth century that the devout spirit of Christian philosophy was again revived and revealed with anything like an earnest effort to peer into the mystery of Godliness with an attempt to draw its secrets to the surface of the world's lifestream which had been muddled and puddled for a thousand years. Futile attempts had been made to emancipate the mind of man from the thalldom of traditional error. The world was seemingly ripe for a great philosophic movement, and was standing on tiptoe of anxiety and expectation to see the star of hope twinkling above the hazy horizon of a new Bethlehem.

In North America, Jonathan Edwards and others stirred the philosophic pool into such a seething condition that even the head of New England Puritanism began to reel with sheer dizziness in its conges-

tion of speculative thought, and the chalky formation of Plymouth Rock began to crumble into the sea.

In old England, theology, under the reign of empirical philosophy, together with the skepticism of Hume, and the infidelity of Gibbon and Bolingbroke, helped to bring out the tractarian movement and ripen the crisis, until Dr. Newman, representing a large sentiment, wrote the popular funeral march: "Lead kindly light, the night is dark, and we are far from home." That vague, yet persistent yearning of the human heart which is always seeking redress from the miseries of disquietude continued to become more intense in the proportion that the head became congested and bemuddled with semi-Christian religiousness.

In Germany there was, if possible, more intense restlessness, especially among the scholarly classes of people. The questionable monads of Leibnitz, the pantheistic price which Spinoza was willing to pay for the theoretic overthrow of the old heresy of Dualism led on to the plausible yet untenable position of Wolf and ripened the field of rationalistic and dogmatic darnell until Schleiermacher appeared upon the stage. As that great philosopher and theologian stepped to the front of the flickering footlights, he reflected the incipiency of a radically new apprehension of the truth whose goings forth had been of old and from everlasting. It was the coming of a new system of religious thinking for the church and for the world. He proclaimed no new light for the dispersion of the world's moral and mental darkness, but announced a new apprehension of the old Sun of righteousness with

a more philosophic healing in his wings. His religious philosophy, as seen from the viewpoint of some of his disciples, was incarnated in an organic constitution of divine-human life and truth centering in and coming from the person of Christ, unfolding itself in a historic way and in such a manner as to conserve all that is valuable in the past, vital in the present and essential to the victorious completion of the great mystery of Godliness, to the glory of God in the redemption of fallen man.

The secret of Schleiermacher's success in awakening the most vigorous thought of which the world is capable in two Christian continents, and in gathering disciples around his newly erected theological standard was in the fact that he, more than any philosopher going before him, combined the outer observances of his philosophical investigations with the testimony of his inner psychological consciousness of the truth of the system which he announced to the world. In his wonderful constitution the subjective and the objective were counterparts in harmonious action. The experimental religious feeling of his regenerated soul moved forward on a line parallel with the deductive activity of his scientific reasoning, the facts of history and the observed phenomena of the external world until the two were justified and glorified together in the most incisive system of theological thought ever wrought out in the laboratory of a gigantic brain, and projected out upon the world. Because he was fully convinced and alive to the consciousness of his Christian transformation by "*the renewing of his mind*" he was able to so receive the

evidence of the outer court in the case as "to prove what is that good and perfect and acceptable will of God" as revealed in the panoramic onflow of the outer world's great history. Thus it was that the Spirit of God, speaking through the Bible and the right understanding of history, bare such testimony to his spirit as to make him a giant and a leader among all the religious philosophers of Germany, and a pioneer in a Christocentric system of thought that will help to mold the religious faith of the world until the leaves of the judgement-book unfold.

The logic of Schleiermacher starts with the assumption that history is a divine force in concrete form, whose voice is heard and heeded by all who are in real earnest in their efforts to know the will and the way of God in the onflow of the world. His reasoning starts with a sound Christology and continues in a sane Ecclesiology. If history is God's way in the world, church-history is Christ's manner of manifesting his life and revealing the truth "throughout all ages, world without end." His idea of the church seems to have been not entirely dissimilar from the view of the New Jerusalem described by St. John as "coming down from God out of heaven." She that descends is also the same that ascends, or progresses toward the ultimate goal of her mission and the development of her real character, until the coming of the Bridegroom. This view was taken up and discussed, seventy years ago, by Dr. Philip Schaff and others as *Historic Development*, peculiar to the true genuis, distinguishing feature and manifest mission of Protestantism, as over against the Romish concep-

tion of the church and the finished ecclesiology of Puritanism. Historic development of the church means nothing more or less than the fact that she unfolds herself in the world in a manner peculiar to the order of life which she received from her divine Head and by which she is animated and actuated in performing her central part in carrying out the plan of the ages. It means ecclesiastical *evolution* and something very different, not only from Swedenborg's conception of *his* New Jerusalem church, but also an evolution different from that of Darwin's beautiful scientific dream, in which he started with a tadpole, continued from natural selection and ended at a terminal point of uncertainty.

The foregoing paragraph indicates in only a general way the position of the German theologian, the central principle of his system, the logical trend of his reasoning and the conclusions reached in the application made of his Christological postulate. His announced tenets of rational faith and their vigorous advocacy along a radically new line of defense made him popular with scholarly orthodoxy, notwithstanding the fact that he was suspected of being tinctured with some disguised sentiments of Spinozian pantheism, and with unwarranted tinkering with the old doctrine of the Trinity as formulated in the Nicene age. Yet such was the character as a man, his reputation as a Christian and his high standing as a scholarly investigator in search for the truth, that the announced philosophy of his Christology and ecclesiology caused the broad mantle of charity to be thrown over a multitude of his theoretical sins.

It is not so easy to analyze Scheiermacher's new cast of theology in such a way as to show the organic and logical relation of each part to each other and to the whole as it is to mention some or all of its several parts. Standing out, prominently, and under emphasis, he claimed that Christianity, as to its most essential substance, is life—not a mere perfected human life, neither a life made divine by development or ethical refinement, but rather a divine-human order of life with its fountain-head in the incarnate Logos, the Christ, and its onflow in the church which is His mystical body, and the embodiment of His kingdom in the world—that Christianity perpetuates itself in the world to the end of time by virtue of the fact that it flows perennially from and is kept constantly in organic touch with Christ as the deathless source of power to perpetuate itself in the world and withstand the gates of hell—that this vital connection is not primarily through doctrine held and heralded in an abstract or promulgatory way, but through substantial life and grace and truth as an essence absolutely inseparable from the being of God himself—concretely subsistent and persistent to the goal of its mission—that Christianity in its proper Protestant form is *historic* in its development, both as to the inner life of the Christian individual and its outerworld progress in the course of time. Thus Scheiermacher's philosophic theology, like Luther's part in the great Reformation movement of the sixteenth century, began and wrought itself out largely in his own personal experience. Hence the stress laid upon the subjective or inner life of the Christian. His sense of experi-

mental religion was, however, something else and more than an experimental gush and rush of mere feeling; neither did it consist in throwing an inkstand at an imaginary devil. His piety was experimental without being empirical and mystical without being magical. His idea of religious growth, whether in its microcosm or macrocosm, was that the enlargement was acquired, not so much by accretion as by evolution, not so much by aggression as by progression.

This philosophy of the church was brought to America by Dr. Agustus Rouch and Dr. Philip Schaff, about three-quarters of a century ago, planted in American soil and cultivated under the name of Mercerburg Theology. Dr. John Williamson Nevin was among the first to welcome it to our shores and echo it out toward the many points of the Puritanic and traditional points of the compass. Under his leadership such men as Gerhart, Higbee, Moses Kieffer and Dr. Thomas G. Appel fostered the principle and favored the movement until much of the current ecclesiology of the country had been transformed by its renewing power, and started forward in a new trend of thought among the open-minded theologians of the nineteenth century. There were giants in those days. Where now are the ministers to wear their mantles with shoulders broad enough to keep the wrinkles out?

Young Gentlemen of the Seminary: You are now within the walls that still echo to their mighty tread. What an incentive you have to expand your Christological lungs and your ecclesiological chests! May the expansion be commensurate with the responsibilities that are about to settle down on you in your

battling for the truth. The philosophy of the church question has not yet been glorified in its final settlement. It is still calling for stalwart consideration and full solution. It is only the philosophic solution of this problem in the light of the evangelical truth that can eliminate from many of our religious entanglements the contradictions and incongruities that are now keeping the millennial dawn in the distant future. Such solution will show that there is no less necessity for the transforming creeds into deeds than there is for logical development of the root principle of evangelical truth until the vital embryonic substance thereof passes on and up through the unfolding of the plant, to the full ripe corn in the ear at the last harvest day.

LECTURE IX .

THE IDEAL PREACHER'S SERMONIC USE OF DIVINE
REVELATION

Lecture VIII treated of the philosophic element in the sermon. It was shown that the great Prince of Preachers challenged and taught and encouraged men to think; that St. John, the apostle of love, as a bird with pinions fleet and plumage fair, soared beyond the ordinary flights of prophetic vision, and that St. Paul, the philosopher of faith, wove many golden threads of philosophic thought into the fine fabrics of his truly evangelical epistles and sermons; that though the early Christian ministers laid comparatively little stress upon the importance of rational inquiry into the nature of divine things, it was largely because they were measurably absorbed in brotherly affection; that not until heretics began to assail the doctrines of Christianity, as set forth in the inspired manuscripts and as received through tradition, did the primitive Christians begin to teach themselves and others to do some profound thinking in matters involved in religion; that before the days of Justin Martyr the rising science of theology played a comparatively small part upon the ante-Nicean stage; that starting properly with Justin, it reached the zenith of its inquiry and combative power in the full personal consecration, nervous vigor, indomitable energy and ardent rhetoric of Athanasius; that when the ancient creeds began to embalm themselves in relig-

ious decadency, and when Mohammedanism arose in the Orient, the carnal ambition of the popes began to prepare the way for the lull of the incoming age of ecclesiastical darkness and the rise of didactic scholasticism; that with the rise of the *renaissance* in the fifteenth century and the dawn of the Reformation in the opening of the sixteenth century, there was such a revival of earnest inquiry into the nature of things ethical and divine as to carry the movement so far afield as to awaken in the fallen human intellect and a settling back into Protestant traditionism of the two succeeding centuries a false freedom little better than that which had clogged the wheels of the church's progress during the Mediaeval period of her history; and from which she had sought to emancipate herself in the Reformation; that the real beginning of such ecclesiastical emancipation was started by Schleiermacher when he proclaimed and emphasized the fact that the incarnation of the Son of God brought a new order of life into the organism of humanity—an order of supernatural and vivific power which is destined to work itself out in the church by continuous historic development, until all that is germinal in Christianity has fully unfolded itself, and all that is assimilable in the human race is so leavened as to be saved from sin and lifted up to be glorified in the heavenly realm.

While it is important that the philosophy or reasonableness of things should appear in the sermon and be made transparent to the audience, the ideal or truly evangelical preacher will always bear in mind that it is more important to have the sermon well

buttressed with the direct teachings of God's word, which is "perfect, converting the soul, and pure, making wise the simple." The revealed word of God is the authorized word of prophecy whereunto both the pulpit and the pew do well to take heed as unto the light of a lamp let down from heaven to shine upon the straight and narrow path of pilgrims to their home above the stars. There is a great difference between the teachings of God's oracles and the best philosophic abstract utterness of learned mortals. One ounce of divine verbal authority is worth a pound of stammering from the most eloquent of human tongues. The word of God is always mightier than any two-edged sword. It caused the turbulent stream of Palestine to roll back and pile its waters high above the fords of Jordan, before the omnipotent Shekinah of the tabernacle as the emblem or symbol of Jehovah's presence and power was borne by the priests across to the Promise-land. Deposited in the Ark of the Covenant it blessed the house of Obededom, and caused the inconsiderate Uzzah to expire as a penalty for his unintentional sacrilege before its offended majesty. "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth," and by the same word is the earth to be remade and all the assimilable inhabitants thereupon.

The prophes of old derived their message and delivered them to the people intermixed with many a "thus saith the Lord," even before these divinely authoritative sayings were committed to manuscripts, sealed up in the scroll of the book, stored away in the ark of the testimony and placed under the out-

spread wings of the cherubim. The apostolic preachers enriched and enforced their doctrinal and hortatory addresses to their readers and hearers with many a “thus it is written.” St. Paul never grew tired in his frequent quotations from the Old Testament writings and in applying them for the strengthening of his New Testament position. The other inspired evangelists buttressed their sermonic work as they kindled the fires of their daily sacrifices with a live coal from the heavenly altar. The altars themselves were always built with lively stones quarried from the Rock of Ages. And the many valuable books of Christian homilies from the pens of the world’s greatest preachers ever since the dawn of Christianity, and now found in our religious libraries, are in evidence that those immortal ministers knew the source of their efficiency and the secret of their success to be in the revealed and written word of God. When this method of evangelizing the world and confirming the faith of the church was departed from in the dark ages, and when in consequence of such ruinous departure there was neither Bible, sermon nor pulpit in the sanctuary—then it was that

Nations either lost their breath
Or lingered in the dance of death.

Indeed the whole history of the sacred rostrum is in evidence that there was but one preacher who could get up before an audience and say, without good reason to blush, “The words that *I* speak unto you, they are the spirit and they are life.” And He was the one who “spake as never man spake.” He was

the personal revelation of God—the one in whom dwelt all the fullness of the God-head bodily, and in whom were hidden all the treasures of wisdom and knowledge. Yet even he had such high appreciation of what had been authoritatively revealed before his coming into the world that he chose to confirm his own unimpeachable sayings with numerous references to and quotations from the prophetic books of the Old Testament and from the law which he declared should never pass away only as it passed up into a higher form of progressive revelation to be completed at the goal of human history, and the final restitution of all things.

If, then, the prophets, the apostles, inspired evangelists and the world's greatest homilists grounded their messages and pulpit efforts in the rock of authoritative truth revealed from heaven, how much more should the preachers upon whom the ends of the ages have come, feel the importance of equipping themselves from the same "armory of David in which there hang a thousand bucklers, all shields of mighty men."

When the Spirit called up the prophet and qualified him to preach in the Babylon of *his* age, the obedient old seer "heard the voice behind him" saying "Blessed be the glory of the Lord from *his* place" (Ezekiel 3:12). It was the voice from "*behind him*" that gave the prophet authority and encouragement in the execution of his important mission. Supported by the consciousness that he was to be sustained by a power behind the throne, he delivered his heaven-given message to the people before him, and for the benefit

of all the ages yet to come and roll away in one continuous onflow of historic revelation. And every ideal preacher of the one great glorious gospel of God's good will to men may regard himself as an organic link in the one continuous chain or medium through which the revelation of the divine will is being made to man, reaching from the closing of the garden gate of Eden to the final opening of the pearly gates of the New Jerusalem which is now "coming down from God out of heaven" to meet "the ransomed of the Lord" in their triumphal ingressions through the everlasting doors.

This view of the sufficient authority of the Bible for the purpose it was intended to serve at the beginning and in the formative ages of the church, with a revelation which is now being continued on to the end of all the ages is not one that would make void the law and discount the prophecies of old. It rather magnifies the Messiahship and mission of Him of whom Moses, in the law, and the prophets did write. It also properly magnifies the office of the Christian minister by viewing him in his proper relation to the continuity of apostolic succession, or rather procession, which is designed by Christ to carry forward the purposes of his grace and truth upon the earth to the end of time.

Indeed, what is revelation, whether in its special form by law and prophecy and gospel, or by its unconscious and quiet enunciations in nature, but one historic syllogism of concrete argument in which God is always reasoning with man to hear and heed the

divine voice, to the end that he may be glorified in his own image, and that man, the likeness of his Maker may be redeemed, completed and happyfied in the true knowledge of his divine original; and that thus “in the dispensation of the fullness of the times God might gather together in one all things in Christ, both which are in heaven and which are on earth.” This reasoning grounds itself in the assumption that the divine and the human belong together, and that the two are so correlated as to be inseparable in the one eternal purpose, “according to the good pleasure which he hath purposed in himself.” Thus starting in the sound premises of the past, the logic of the divine purpose and plan of the ages moves forward through all the major and minor propositions of the one living Syllogism of all time until its final conclusion is reached at the end of “the path of the just which shineth more and more unto the perfect day.”

The ideal preacher’s attitude in addressing an audience from the pulpit in the church or from any other public platform is not essentially dissimilar at every point from the attitude of the barrister in addressing the jury in court. As an attorney at law, in addressing the jurymen whom he expects to move into favor with his client, or before whom he expects to vindicate the majesty of the law, prefaches his pleadings with those carefully selected sections of the statutes necessary to fortify his position and justify the assumed righteousness of his pleadings in the case, so does the minister, as an ambassador of Christ, while pleading with an alien world to become recon-

ciled to God, buttress his position, not merely by his annunciation of a single text, but by a unmrber of carefully chosen passages or sections or selections from the book of the record of divine revelation. This he does that his audience may be made to feel that his message is from God, and that for them the path of obedience is the only way of safety and full salvation. Without such recognition of divine authority uttering its voice through the sermon, the human heart will not be pierced with the sword of the Spirit, neither will the human mind be so swayed by a truly evangelical power as to move the will to choose God as the supreme good, and obedience to his mandates as man's most reasonable service. All other pulpit efforts must prove to be abortive. Mere intellectualism and culture have no power to open the kingdom of heaven. Mere pulpit sensationalism has nothing but a placebo for moral invalids. Scientific, philosophic and socialistic harangues, unmixed with God's word, have no potency, to translate an audience into the realm of the Spirit. The tongue of mere human oratory, though baptized with the flow of commanding eloquence, cannot move the people from their foundation of self-sufficiency and sinking sand, and place them upon the everlasting Rock of Ages.

Therefore, Young Gentlemen,

Go teach the law to Adam's race,
Till man shall own it just and good,
Then sound the messages of grace,
Sealed with the sacraments of blood,
Thus raise Immanuel's banner high,
Till all enlist and "do or die."

Let Calvary's suffering Prince be shown
In Bozrah's garments dyed in blood,
Until an alien world shall own
The Christ who reconciles to God:
In His great name, by His great might
Dethrone the wrong, enthrone the right.

In announcing his text, if indeed it be necessary for him to have a text in order to deliver a message from God, and in quoting passages of scripture as sources of his authority, it is not usually considered wise and prudent to advertise that such scripture passages are susceptible of different or opposite translations or interpretations. Such a questionable preface does not prepare the audience to receive with benfit, the word of God which is "forever settled in the heavens." While such a course may be proper and of imperative necessity among expert exegetes and in our theological seminaries, it can not, as a rule, have any other effect upon the unlearned and skeptical parts of the audience than to encourage doubt and unsettle a wavering faith. Commonly no result can follow such pulpit exploits in superficial exegesis except to display the preacher's linguistic pride, and his agility in pulpit polemics. Let the preacher rather follow his enunciation of scripture passages if they involve mooted points of meaning, by the incontro-versial statement as to how the sections thus quoted have been rendered and long since settled in the ecumenical creeds of past ages, and as now held in the general concensus of the combined judgment of a progressive Christendom. This course he would be justified in taking, because it is the prerogative of the

Holy Catholic Church, as the supreme court, to render the meaning of scripture in all moot cases.

In following this course, the preacher aims to avoid unprofitable controversy, seeks to have his hearers apprehend the truth in the light of past and progressive wisdom, keeps himself in the communion and fellowship with all saints, strives for a greater unity of faith until we all come to comprehend with all believers what is the fair and full meaning of the mighty mystery now being revealed in the unfolding of the cycles of time. Furthermore, in so doing, the preacher proceeds along a line parallel with what is the established order in the administration of justice under civil law since the time of Runneymede. The attorney at law does not rest his case upon his own private interpretation of the statutes as quoted, but points to the decision and rendering of the supreme court of the commonwealth in some case similar to the one then being heard and laid before the jury. The barrister by himself with the case in hand on behalf of his client, is not to interpret the law to settle a disputed point, the jury is confined to the evidence in the case, the prisoner at the bar has had his lips sealed by the charge laid against him in the indictment. It therefore remains for the judge to interpret the law pointed out or cited by the attorney, and even his decision is subject to being overruled by an appellate or superior court. So, even more so, is it in settling a mooted point in scripture. No such scripture is for private interpretation as to the finality of its rendering. It is subject to the proper expression of judgment by the highest court of Christendom as

rendered by the ecumenical creeds of the past, and even such rendering is subject to a progressive interpretation of a progressive revelation in a progressive church.

In mooted cases the preacher does not enter the polemical arena to match his private judgment against that of the individual members of his audience as though they had fully surrendered to the priest their evangelical right to read the word of God for themselves. No; like the Christians at Berea, they still retain their nobility in the privilege which is theirs by common inheritance, to search the scriptures daily. In plunging his pulpit into the disputation of such character, the minister would do little more than to begin and prolong unprofitable wrangling and endless controversy. With his enunciation of mooted scriptures to support his position, he follows up his "Thus saith the Lord" with a "thus saith the church" as to the meaning of the passage or section quoted and applied. Away with all pulpit polemics over such points! If skeptical men will not hear the word of God and what the Spirit hath said and is now saying unto the churches, let them, as in a case of trespassing against their brethren, be as heathen and publicans (Matt. 18:17). The preacher has no authority under his apostolic commission or otherwise, to impose his private judgment against the private judgment of other individuals in different and mooted points, even though he be thoroughly versed in all those branches of Christian learning crystalized in Philology, Exegetics, Hermeneutics and Homiletics.

If homiletics has any more important mission than to keep the preacher out of trouble in his sermons, it is to help him to hold the Old and the New Testament scriptures in such proper relation with each other and to the revelation from God to man, of which the Bible is the authenticated record, in the continuous or supplemental revelation now being made in the way of a future historic development in the Holy Catholic Church. This can be done only as they, in one organic whole, are held in proper relation to Jesus Christ. If he, as he announced himself, hath the keys of death and hell, much more hath he the key that unlocks the mystery of life and heaven. "Without me ye can do nothing." He is the end of the law for righteousness to every one who believeth, the fulfillment of all that the prophets did write, and the Alpha and the Omega of the whole Christian alphabet with all its vowels and consonants. He speaks through the entire volume of the scroll as it began to unseal on the day of Pentecost, and as it is now still being unrolled to the last cycle of time. As of old, he is still saying, "Lo I come to do or reveal thy will, Oh, God."

This great revealer of God to men is the archetype of the ideal Christian sermon. As he combined in his person the key that gives the solution of the relation between the divine and human, as the Church, his body has both a divine and a human side, as the Bible contains both divine and human elements, and as the sacraments are constituted of divine and human factors, so is the sermon both defective and

incomplete until it holds all of the first principles and parts of our holy religion in right relation to each other and to the purpose they are designed to serve.

The sermon of a real master-builder in the up-going temples and on-going revelation of the Lord is not a mere throwing together of a collection of revealed facts and religious truths delivered in a seemingly harmonious order. Its parts are not mechanically and outwardly related, like a basket of chips, but organically interrelated and interwoven in such a way as to constitute one living and life-giving whole, compacted together by that spiritual synovia which every joint supplieth, in such manner as to make it the utterance of a heaven-appointed oracle and a quickening voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight —even the voice of the one whose shoe's latchet the minister, by comparison with whom, is not worthy to untie. “For it is not ye that speak, but the Spirit of the Father, he speaketh in you and through you.” (John 10: 20). And yet, while it is true that the Spirit, as the giver of life and the source of authority and efficiency, speaks in and through the minister, it is equally true that the minister also speaks as an ambassadorial medium of conduction of truth and authority to those who are addressed in the heavenly message. To do this the minister must not only be, but also feel himself to be so charged and permeated with heavenly powers as to cause his whole consecrated being to thrill with a vivid sense of his divine commission. The Christian pulpit calls for powder behind

the projectile, holy vim and vigor behind the voice and a man of God behind the gospel gun. When such is the case, and when the minister himself becomes personally absorbed in the sermon, and so absorbs the sermon in himself as to be able to electrify his audience with a charge of heavenly dynamic, then may he feel the corresponding vibration that echoes back the minstrelsy in the choir-loft of the upper sanctuary.

The foregoing is not intended to imply that the union of the divine and human factors should be united or fused in the sense of the Eutichian heresy, condemned at Ephesus in 431. It was rather intended to avoid the Nestorian heresy placed under similar ecclesiastical ban in 451 at Chalcedon, and yet Nestorianism is still alive. In too many pulpits the minister and the message are held too far apart. If either one should be affected with a dangerous disease, the other would not need to be segregated out of quarantine to be immune. There should be more coalescence between the two without destroying the identity of either. What God hath joined together should not be put asunder. The preacher and his message are inseparable in the ideal pulpit. Without a living man behind the message and within a living voice speaking through its delivery the sermon can be little more than a literary or religious skeleton; and without a properly received and prepared message and a vital relation thereto, the preacher is but a mechanical disclaimer or perfunctory playwright.

Young Gentlemen: Take that skeleton out of your closets, animate it by bringing it into more vital

touch with your own more fully consecrated personalities, charged with heavenly dynamics. Articulate the parts of the grinning monster, put flesh upon the bones, arteries in the flesh, blood in the arteries, corpuscles in the blood, life in the corpuscles, power in the life, and the hope of glory in the power, even the life and power and glory of Mary's first born Son, the eternal Son of God.

It may be assumed and conceded that the eternal Word, the divine Logos spake at times in and through some of the philosophers; yet it must be tenaciously insisted upon that the old heathen sages never taught as did the man of Galilee, who spake as never mere man spake. He was unique as a teacher of the truth because he was and is the way, the truth and the life. Plato was opaque because his relation to the eternal mind involved no incarnation of the Deity. Socrates the son of Sophroniscus, lived and taught and died like a sage, but Jesus, the Son of Mary, lived and taught and died as the incarnate God. Aristotle startled the world to move in stalwart and logical thought, but the wisdom he taught was foolishness with God; Jesus preached in the words that were spirit and life because his own person was the messianic fountain of truth and knowledge. Because the Grecian philosophers were themselves helplessly under the power of death, they could neither raise the dead nor cause disease to flee away. Because the life of the Deity dwelt in the person of Jesus, his voice could penetrate the realm of death and cause its dolorous portals to unfold before the sweep of his incarnate omnipotence.

Now, just as there was a difference between those old philosophers and Jesus Christ, as teachers, by virtue of the difference between their respective relations to the doctrines which they proclaimed and aimed to propagate, so there is a corresponding difference between the perfunctory preacher who holds the truth outside of himself, and the truly unctuous minister of the Word, in whom the message and the messenger are interrelated by the power of a common heavenly life. Ministers are not Messiahs, but, yet, as is the heavenly, such are they also that are heavenly; “Christ first, afterwards they that are Christ’s” at this coming; and he is now coming. And greater works than he did shall ye be able to do, because he went to the Father to send a perpetual Pentecost upon the living and progressive church. When the preacher is fairly and fully alive to these concrete truths, he is so married to his message as to make the two one living flesh. The new wine is too often poured into old goat-skins. Hence pulpit declamations and parrot performances are mechanically substituted for real living proclamations of the truth from the heavenly world.

When the revelator, St. John, was about to be sent from the isle of Patmos to “prophesy again before many peoples and nations and tongues and kings,” the seventh angel gave him a “little book” with the command that he should “eat it up.” If that command indicated anything, it was that the revelation which God had given and is continuously giving man, is to be so thoroughly studied and digested by students of theology and preachers of the gospel as to make it

their own, and consequently so relished as to become as “sweet as honey” in their evangelical mouths. “The little book” stands for the revelation of which it is the inspired record. The revelation from God is to be so studied as to awaken the faculty of discovery on the part of man, and the truth so discovered is to be so received as to carry all devout recipients forward and upward until they “see light in God’s light.” And only when such is the relation of the minister to “the little book” and the revelation which he digests will the preacher’s palate be made satisfactory and successfully sweet in the preaching of the everlasting gospel.

This attainment is usually the fruit of great and laborious effort on the part of the ideal preacher. It even caused great bitterness in the belly of St. John. No wonder that some theological students wish to abbreviate the curriculum of the theological seminary! Just think of the bitterness—the mental agony—experienced in the declension of Latin nouns, the conjugation of Greek verbs and the digging out of Hebrew roots. Just think of the worm-wood and the gall in the efforts necessary to acquire a knowledge of ancient philology.

Perhaps the best digest of the Bible or “little book” ever given to the world was made by the church in the fervor of her first love, and in the century or more of years between Nicea and Chalcedon. This was accomplished in the experience of polemical bitterness and in conflict with Arius and Nestorius and other arch heretics, all of which was wrought out in the congested abdominal viscera of early Christendom.

The Catholic creeds produced by such early digest of "the little book" are now the proper subjects for redigestion when taken up for revision and necessarily new phrasings in the old teachings of the same "little book," which must ever be held as the most authentic oracle, and of which those old creeds are the best apprehension by the age that gave them their symbolical birth. Indeed it is the duty of and the privilege of modern Christendom, not to repudiate, but to redigest the ancient creeds and reproduce their essential substance so as to bring them into greater harmony with the more comprehensive scope of God's will to the world, as evidenced in an over-growing revelation of the divine mind.

Now this is the position occupied by the ideal preacher. He modestly takes his place at the foot of a long table at the gospel feast that he may be able to "comprehend with all saints" what is the full measure of the mystery whose revelation started way back in the eternal council-chamber of heaven and continues with unbroken historic continuity to the end of time.

Let us look for a moment at the reasonableness of this position. Would a considerate earthly father immediately after the birth of a child attempt to reveal to his offspring a knowledge of, or facts concerning its advent into the world, its nature, its duty and its ultimate destiny, beyond the measure of its capacity and necessity? Would not such a parent rather deliver such knowledge in kind and in degree according as the child enlarges its capacity by growth beyond the infant and adolescent periods of its life, and advances into the pubertive period and on to and

through the period of proper procreation, to that point where the power of discovery awakens with a sense of responsibility to the law and duty of propagation? Thus these two sources of information along parallel lines of least resistance are glorified together in the full evolution of properly developed manhood. And why should the Heavenly Father be less considerate in revealing himself to the church which in her nature and mission is historic in the unfolding of her wonderful constitution? He is not. "Like as a father pitith or dealeth with his children," so the Lord accomodates himself to the growing church by giving it a revelation on a line parallel with its enlarging capacity for truth and growing necessity for knowledge.

Do we then make void the revelation given us in the Law and the gospel as recorded in the Old and New Testament Scriptures, because forsooth we believe in and teach a continued revelation running through the ages, parallel with the unfolding of God's purpose in the development of the race and the church to the end of all ages? Not at all. And we insist that in such manner the Infinite Father of all shows his considerate wisdom, as well as his superlative goodness.

Assuming the correctness of the views expressed in the last foregoing paragraphs, it now follows that the proper and thorough study of church-history is one of the most important parts in the curriculum of our theological seminaries. Church-history shows the way of the Messiah in his onward march to final conquest and consequent glory. There is more genuine Christology to be learned in this preparatory part of

the preacher's equipment than in all the abstract doctrines and moss covered dogmas of a thousand years.

To be of such beneficial service, church-history must be recognized and studied as the manifestation of Christ's life in humanity. Such historic manifestation must be seen as involving, affecting and redeeming the life of the world; and further, that the forces of the heavenly realm asserting themselves in the person and kingdom of Immanuel, are in a measure in co-operation with the normal forces and essential elements of the world, and should always be in absolute conflict with the sin-breeding and death-dealing forces fortressed and sometimes disguised in the fallen world with its vain pomp and glory, and the flesh with all its sinful desires, as well as with the devil with all his ways and works.

The student of church-history may need a printed text book to guide him along the current of its constant flow, but such history is itself the concrete and illustrated book in which and from which may be learned as nowhere else that our God is marching on. Let the devout and diligent student for the holy ministry read and study that book accordingly. Then will he learn that the rumblings of Immanuel's chariot wheels are growing more and more distinct as the years roll by. Then too will he learn to hear that the mountains and the hills, the valleys and the rills are breaking forth into singing, until every ear shall speak it back again; "Lo this is our God, we have waited for him!"

LECTURE X

THE IDEAL PREACHER'S SERMONIC USE OF THE BIBLE
AND THE PERISCOPE

The discussion of the subject-matter under consideration in our last lecture led us to lay great stress upon the importance of incorporating the teachings of divine revelation with the utterances of the evangelical pulpit. The contention was that an ounce of a "thus saith the Lord" is worth the whole avoirdupois of "thus saith the mere human preacher;" that there is both a primary source and a flowing stream of the full revelation of God to man; that the two must be held in their proper relation to each other in order to make glad the city of our God, the habitation of the Most High; that the authoritative record of the former is found in the canonical volume of the Old and New Testament Scriptures, and that the latter is observed as now making its record in the concrete teachings of church-history; that, in other phrasings, revelation is continuous in time on a line parallel with the development of the historic church; that such continuity and ecclesiastical unfolding, by degrees, of the divine will to man, is nothing more or less than what a rational faith would look for on the part of an Infinite Father who is as considerate in his wisdom as he is supreme in goodness and transcendent in glory; that such view of a constant and progressive revelation is the only one consistent with a genuine faith in the logical fulfillment

of the Law and the Prophecies as more especially and predictively revealed before the birthday of the church on the day of Pentecost, and that the student of church-history can so read the signs of the times as to recognize such a living book of ecclesiastical chronicles showing God's way in Zion as to hear the trees of the woods clapping their hands and echoing back the exultant shout of heaven; Lo, this is our God in the victorious majesty of his kingdom and power and glory.

We now continue our consideration of the general subject with the inquiry: What use should be made of the Bible in the preacher's study and pulpit? It is a very serious and important question. The abuse and misuse of the sacred Book is the sacrilegious sin of the post-Reformation age, and the abominable religious travesty of a nominal Christendom. There has been nothing like it since Jacob sojourned in the land of Ham. The holy volume has been assailed by edicts from the throne, ribaldry from the rostrum, ridicule from profane baboons and thunders from the batteries of infidelity, but it has been abused in the pulpit more than anywhere else. It has suffered less from the attacks of its avowed enemies, such as Celsus, Gibbon, Payne and Ingersoll, than at the hands of its half witted, half educated and half Christianized friends. Instead of being the Gibraltar of its defense, the pulpit frequently surrenders the book to its enemies. This is done upon false religious issues, or in vain attempts to support narrow religious opinions not authorized by its obvious teachings when the divine oracle is properly understood.

The Bible is abused when the book itself is regarded as being the revelation from God to man instead of being reverently held as the authorized *record* of such revelation. "This is the record that God hath given us eternal life, and that this life is in his Son." It is misrepresented in the denial that it has a human and fallible as well as a divine and inerrant side in the unity of its unique constitution. Its lips are measurably sealed when it is obliged to speak and yet not permitted to deliver its message in the purity of its original tongue. It is placed at a disadvantage when called and forced to give testimony in a court not in sympathy with its proper mission in the world. The interpreter makes a false use of the Bible when he injects his own opinion into the book for the purpose of drawing it out again through the narrow pipe-stem of his own individual judgment under the false appearance of divine authority. Therefore, let the fair, competent and unprejudiced teacher take notice of the above announcement of the possibilities of abuses of the Bible and govern himself accordingly.

The model preacher regards it as only a part of his duty to correct these abuses and misuses of the sacred oracle. As shown in the preceding lecture touching the manner of treating moot cases in the revealed word, it may be stated also in the matter of false uses of the scriptures, that it is not always best for a preacher to advertise evils for the purpose of making an exhibition of his own adroitness in battering down an imaginary enemy of his own creation.

Beside such men of straw, there are real difficulties to be encountered in the human side of the Bible, as well as profound mysteries impenetrable, in the subject matter of revelation itself. These difficulties frequently appear in the written word as seemingly paradoxical statements into which the competent minister does well to take heed in his pulpit ministrations. Such seeming contradictions of obvious truths are met with in various portions of the Bible, one of which may be passingly alluded to in this connection; and the elimination of the seeming absurdity therein may serve also to illustrate the spirit of the ideal preacher in handling such and somewhat similar cases.

A sample selection is recorded in Luke 14:11. In disposing of this case it may, first of all, be stated that it does not necessarily involve an insuperable paradox: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is not a paradox. To those who have eyes to see, it contains neither a real nor a seeming absurdity. Our Lord had "put forth a parable," or rather had delivered a parabolic address to those whose false views of dignity had led them to choose out the chief seats at the wedding feast. The sentence quoted is expressive of the moral lesson he intended to teach. The construction of the sentence is somewhat after the peculiar style of much Hebrew poetry. Here, however, the poetic parallelism is reversed. The declaration is made to sound back upon itself as an antiphon. As a whole, it is a practical application of the truth taught in the parable. The lesson

taught is intended to bring out the principles of true dignity—a truth not visible in the hemisphere of a world alienated from God, and consequently in the darkness of its own shadow. The lesson does not conflict with the truth that dignity and honor are desirable elements and lawful acquirement in human life. This truth, however, is always to be seen in its proper connection with its complemental fact that

“The Almighty from His throne surveys
Naught greater than an honest humble heart.”

Our Lord’s method of reaching such ministerial dignity as well as attaining to common Christian honor, as the essence and crown of man’s moral nature, is the very reverse of the world’s methods. Hence the almost paradoxical nature of the divine lesson. Seeking exaltation for itself alone is dishonorable to preachers of the gospel. It is a blunder and a folly to be classed among the sins by which the angels fell. If thus attained, it is a false honor which dishonors the man who is heir apparent to the throne of lawful promotion. Even self, to be true to itself, must look beyond self. This kind of ethics is contrary to the fallen world’s conception of morals, and out of accord with its prevailing sentiment. Hence the world looks up to such things as paradoxical. The world is too blind to see the unseen excellency of exalting humility. It therefore remains ignorant of the invisible force and fundamental law of Christ’s kingdom at hand in the world, and yet above the world. Self seeking after self exaltation

is the religion of the world, and its history is written in abasement and blood. Only the opposite course can lead to full realization of humanity's golden dream of honor and glory. Self-humiliation must, however, not have exaltation as the leading ulterior motive. Like the great Prince, the ideal preacher humbles himself in the element of true dignity for the joy that is set for him in the hope of making others truly noble and happy. Virtue is its own reward. Let no man deceive himself. The monster who would prostitute the pulpit for the purpose of making a pitiable display of his pretentious powers in religious polemics should be sent to the North Pole and kept there in cold storage, until all the microbes of his unpardonable vanity have been exterminated by thorough congealment. Pietistic simulation is the most abominable of all hypocrisy. On the other hand, the unpretentious Christian minister is the gem of all ethical beauty: his character is the Gibraltar of ethical strength and his unassuming modesty is the germ of all ethical glory;

"From ostentation, affectation free,
He stands, like the cerulean arch we see,
Majestic in his own simplicity."

Saint Paul covers the entire case under consideration. II Cor. 4:2. He doubtless included all forms of pulpit perverseness when he wrote: "Having this ministry," he "renounced the hidden things of dishonesty, craftiness and *handling the word of God deceitfully.*" Either consciously or otherwise, the word of God is too generally handled with deceit in

which abstracted scripture may be used to prove many of our popular pulpits. There is a way in which Scripture may be used to prove, or disprove anything desired by the audience with itching ears. This is done by applying the quotation independent of the connection in which it stands, and with no regard to the time or place or conditions under which the passage was breathed into the Bible in its proper relation to the whole organic unity of the purpose running through the one revelation of the divine will to man and its subsequent enshrinement in the sacred book. This manner and habit of "handling the Word of God deceitfully" was doubtless recognized in the early ages of the church, and vigilantly guarded against in all the ages that followed down to the present time. The provision was made in that general directory of worship which at least suggests an order for the altar and the chancel, the pulpit and the pew. And a due observance of the pericopes will protect the pulpit against false preachers, as well as the altar from false priests. From perversity in the pulpit and travesty at the altar: Good Lord, deliver us.

The model minister is not entirely ignorant of the fact that the order of the pericopes implies and involves a service at the altar as well as a sermon from the pulpit, and that these two are joined together in holy wedlock by a devout use of the collect for the day. It furthermore implies a reciprocal relation between liturgics and homiletics. Although the two at certain points interpenetrate and overlap, they are, nevertheless, distinct, and primarily belong to differ-

ent portions of the general and fully comprehensive service of the sanctuary. Liturgies *may* include the sermon as an essential part of public worship; homiletics *must* embrace a devout and prayerful spirit in order to successful sermonic preparation and delivery. Homiletics pertains to preaching; liturgies primarily to prayer. Preaching is for the instruction of the people; praise is for the honor of God. Eloquence belongs properly to the pulpit of the sanctuary; around the altar in the sanctuary are exercised those moral emotions with the more devout activities of the human soul when aroused by the truth of God as proclaimed in the message delivered from the pulpit. Owing to the poverty of the English language we have no word sufficiently deep and broad whereby to express just what, only what, and all of what we need to give and receive, when we as God's children enter into his covenant gates with thanksgiving and fill his courts with praise in such a way as to receive a blessing from the God of our salvation. We use, therefore, a word not yet fully at home in English literature. That word is "cultus." The term expresses the full idea of Christian worship. Heathens, Jews and Mohammedans worship in a way, but their worship is not cultus. Cultus includes that worship which is made possible by, and in which the soul of the Christian co-operates with those heavenly powers which, through the incarnation of Christ and the gift of the Holy Ghost, are brought unto him and into him, and made to surround him in the covenant of grace. This, of course, implies an order of life with the factors and forces not found in the

world as naturally constituted. Whether we call it the kingdom, the covenant or the church of God, it is the real community with members, means and powers at hand for the accomplishment of the purpose for which it was ordained.

This order of life includes all time, and, with expanding portals, makes room for every age, as well as for all the proper relations of the Christian family, the Christian school and the Christian church. Christian cultus expresses not only what we do for God in our acts of worship, but also what God does for us in and throught those very acts. "We worship not alone that we may bring an offering, but yet more and rather that we may receive help in time of need. All worship aims at giving and getting. We give prayer and get what prayer asks for, unless we ask amiss. We give praise because we have already received that which prompts us to pray. We give confession; we get remission."

All of these elements and much more is embraced in what Dr. Henry Harbaugh felicitously called the "sanctification of time"—the coming of the infinite into the finite realm, the condescension of the absolute into the conditioned; the bowing down of heaven to earth; the reaching of eternity into time. Time is brought into consecrated relation to the infinite and the eternal. This includes the division of time, the various divinely ordained sections of time and the entire fullness of time, from the shutting of the garden gates of Eden to the closing of the pearly portals of the New Jerusalem, when time shall be no more.

We have learned from our study of sacred chro-

nology that already among the Jews God authorized and sanctioned a division of time into cycles of days, weeks, months, years, weeks of years, multiplied weeks of years and millenniums. All these find their key of meaning in the Sabbathic idea. This Sabbathic idea was incarnated in an actual fact which is found standing at the very threshold of all history. God rested and made provision for man to rest. God rests in his sanctuary. Hence the Psalmist says: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here I will dwell, for I have desired it." Yes, God rests with man in the worship of the sanctuary, thus opening the way for man to rest with God in that eternal habitation where congregations never break up and where the heavenly Sabbath will know no setting sun.

This brings us to consider the Sabbathic idea as more fully realized in the New Testament and under the Christian dispensation. The ideal preacher whenever he is conscious of his high calling from bondage to liberty, never confounds the Lord's Day with the Jewish Sabbath. It was at the end of the Old Testament Sabbath, when it began to dawn toward the first day of the week, and it was on the first day in the new and newly consecrated order and section of time, that Jesus Christ introduced a new calendar by his glorious resurrection. Like Isaiah's bed, the Jewish Sabbath was too short to serve the broad, thorough and comprehensive purpose of Christian cultus. We would not have something less, but vastly more and better than was signified by the Sabbath of the Old Testament. That day, like everything

else under Moses failed to make the comers thereunto perfect. As well attempt to carry forward the work of the Jewish high priest into the administrations of the Christian ministry. The Jewish idea of the Sabbath passed away with Judaism; the Christian conception of reconsecrated and reconstructed time was installed in its stead when, in the resurrection of Christ, redeemed humanity burst the bands of the old, and triumphantly passed into a higher realm of being and a higher order of communion with God. The resurrection of our Lord and the consequent institution of the *Christian* Sabbath mark the ending of the old and the beginning of all that is newly true and truly new in the onflow of the world's great history. Each Lord's day is an Easter day—a repetition of that moveable festival which helps to regulate the sacred calendar of the church year.

The intelligent minister needs not to be informed that the worship of God in connection with or including the reading of certain select portions of Scripture chosen according to previous arrangement and custom, seems to have prevailed in early times. Scriptural readings—not merely the reading of Scripture by haphazard selection—were used in the church of the apostolic age. These, of course, were from the Old Testament, before the New Testament canon was organized. The method common among the Jews was to read from the Law (*perashim*) and from the prophets (*haphtarim*). Thus we read, Acts 13:15: “They went into the synagogue on the Sabbath day, and after the reading of the Law and the Prophets” they did certain other things.

At a later date, under a more advanced state of the church, selections included readings from the New Testament Scriptures. The pericopes, like the creed and like the various forms of church government, grew out of the life and freedom of the church. We have no authority in the form of scriptural precept for either. Where the spirit of Christ is, there is liberty. Ignoring this rule and form of direction, we would have no authority for observing the first day of the week as the Christian Sabbath.

These forms of development all meet us as a legitimate and organic outflow and onflow of the life of the early church. Vainly have attempts been made to fix the date of the incipiency of the pericopes. Some have held that they were in existence in the age of the apostles. Others have maintained that they were introduced by Constantine the Great. Still others contend that Musaeus, Presbyter at Marseilles, first collected or compiled the Lectionary in 458. It may suffice to say that the authority is found in the practice of the church dating back to an early period. Through this practice, continued in its imperfect form, the general system of the Church-Year was gradually organized, bringing another arrangement of time into the service of a more expanded Christian cultus.

The church year finds its miniature picture and fundamental principle in the life of Christ as he journeyed on the earth and passed by the way of his passion and triumph through the everlasting gates to glory. If Christianity is the glorified life of Christ manifesting itself in the world, Christian cultus must

lay hold of the divinely ordained element of time with its succession of events, facts and factors in the history of the world's Redeemer. It has been truly said that "the church year reproduces the life of Christ." It brings before us all that has been done for us in the past, and enables us to anticipate the successive stages and ages of glory awaiting us in the future. It associates the Christian's sublimest conceptions with the flight of time. It brings before us, in its sacred circle, the birth, epiphany, temptation, sorrows, death, burial, resurrection and ascension of Him who is the author and finisher of our faith; all of which opened the way for the outpouring of the Holy Ghost and the constant coming of the saving powers of the heavenly world. This series of objective manifestations of God to man culminates in Trinity Sunday. Then the responsive notes of gratitude roll back through all the Sundays and weeks after Trinity. Thus we have the great facts which underlie doctrine, and the reasonable service obligatory on our part. The chronological order is first, Christ to usward, and then we Christward.

In a foregoing paragraph we said that the pericopes, like the observance of the first day of the week as the Lord's Day, were not introduced into the cultus of the church by any precept or command, but as an essential in-growth of the church itself, as the embodiment of the great mystery of godliness—God manifest in the flesh. Acts of worship in the Christian congregation, as organic parts of a comprehensive cultus, though they should include doctrinal apprehensions and theological knowledge, are,

primarily, exercisings of faith. As such, they must start with the Author and Finisher of faith, and move forward in the order of the creed, the church year and directory of worship. It is, indeed, intended to repeat annually, for Christian edification, the successive events, facts and factors in the history of the world's Redeemer; but it means vastly more than to parade these panoramically before the Christian assembly in the order of divine solemnities. It is not primarily designed to enable us to know Christ after the flesh, since the system in which it stands aims to emphasize the importance of knowing him as a very present Saviour after the power of an endless life. It implies that the sacrifice of Christ is not only "once for all," but also "of force always." His mediatorial work does not hold its existence in memory simply of the past. In his death and resurrection he passed into a new order of existence. That new order is perpetual in the church, and the purpose of the pericopes in Christian worship, according to the order of the church year, is to have and to hold and herald the ever-present mystery of godliness, in all its parts, in all their organic relations and with all its perennial power to the end of time.

Now all this, we maintain, as something actually practiced in the church before the Reformation, was not the work of some gifted individual living in some prolific age, neither was it the production of some ambitious theologian following his own private impulse and judgment, but a gradual yet actual outgrowth of the faith of the church itself. Neither are we to do ourselves the great wrong to suppose that the

church calendar comes down to us as a mere form, to be tolerated because of its sacred associations. It was not a cobweb of popery; not a remnant of a Romish fossil. That it was perverted by the church before the Reformation we concede. We also admit that it is even now used in a mechanical and treadmill way, by some portions of the church. But, like many other things which have been abused, it is good in itself. It has the advantage of systematic, chronological and logical order in Christian cultus.

I urge you, therefore, young gentlemen, not to ignore the Christian custom of past ages in your ministerial work. Its free observance will save you from vain repetitions in your public ministrations, and supply you with valuable suggestions as to what is seasonable and reasonable in each and every portion of the sacred year. It will prevent you from dancing to the dolorous tone of the devil's horn-pipe with its ten thousand variations. It will keep you from the folly of yielding to the temptations to plunge into spectacular pulpit performances. It will protect you from incongruities, inconsistencies and incoherencies of haphazard homilies. It will lead you from the constant succession of allurements to substitute self-exploitation, sentimentalism, sensationalism and mere socialism for the ministrations of the perennial and everlasting gospel. It will help you to lead your people into green pastures and by the side of living waters; and at the same time into that communion of Christian worship implied by a genuine communion of saints. It will enable you to cover every essential part and emphasize every cardinal point in the compass of

the whole gospel. And in so doing, your people will be given a continuous opportunity to cultivate symmetry and beauty in the formation of Christian characters that will outlive the stars in age and outshine the sun in all the glory of his meridian blaze.

LECTURE XI

ART AS AN ELEMENT IN THE IDEAL PREACHER'S SERMON
AND ITS DELIVERY

In the last lecture much emphasis was placed on the importance of making a lawful use of the Bible in the truly evangelical sermon. It was contended that the Book of God is the most abused of all the volumes in the world's great library; that it suffers more at the hands of its half-educated and half-Christianized friends than under the open assaults of its vowed enemies; that such is the case because of the ignorance that abounds respecting the nature and mission of the sacred book in the world; that there are false interpretations of the Bible because of the want of a proper knowledge of Hermeneutics; that for the want of such knowledge of the laws of correct interpretation the pulpit is frequently full of blunders, and the worship at the altar full of devout travesty; that the early church seems to have recognized the trend toward such dangerous travesty in Christendom, and wisely provided a general order of worship for the service of the sanctuary, including scriptural selections arranged in the order of the Christian calendar or church year, and that the truly devout, intelligent and modest minister of the gospel gives ear and heed to what the Spirit is thus saying to the churches, and so conducts his services in the sanctuary as to assist his people in a communion

of doctrine, as well as in a communion of saints in the individual fellowship of the gospel.

In the continuation of this course of lectures, it is assumed that art is an essential element in the construction of a model sermon, as well as in the manner of its proper delivery. Art is defined by recognized authority as "a means for the attainment of an end or for the accomplishment of a purpose." If it be employed in the construction of a mere mechanical sermon, whose parts are thrown together from without, or in a desultory delivery of such discourse, it should be classified with the *mechanical* arts. If used to fill the sermonic composition with a redundancy of rhetorical platitudes, or the delivery of the same with a superabundance of studied gesticulation, it may be classed with the *liberal* arts. If used for the primary purpose of attaining Addisonian elegance in composition, it may be denominated as one of the *elegant* arts. If employed in painting pulpit rainbows on the canvas of an imaginary sky, it may be placed under the enlarged category of *fine* arts. If applied in arranging the proper material in the construction of a truly evangelical sermon, and in the successful delivery thereof, for the purpose of converting sinners from the error of their ways, and confirming believers in the blessed hope of the gospel, it may be very properly be classed with the *useful* arts.

Art, as used in the interest of the public press, or upon the public platform, has been most felicitously defined as "The ideal expression of a thought, a sentiment or a purpose." Such ideal expression

presupposes that such thought or sentiment or purpose stands in proper relation to itself, its origin and all of its environments. It is only when thus related that "a word fitly spoken is an apple of gold in a picture of silver." Prov. 25:11. It is therefore the mission of art, as thus applied, to see that there is proper correspondence between the thought to be expressed and the expression in which that thought is to be thus clothed. This rule is applicable to all mediums of rhetorical expression, whether at the point of a pen or through the power of the tongue. A masculine or stalwart thought cannot be properly expressed in effeminate or feeble language; neither can a strong and clear sentiment find adequate utterance in ambiguous terms. The contents of phrases, sentences and paragraphs should also bear such relation to each other as to make the whole composition clear, forcible and convincing to the audience. It was because of such symmetrical and logical arrangement between the parts, as much as the consequence of his ideal manner of speech that St. Paul in his delivery of his discourse as a court preacher was able to almost persuade King Agrippa to become a Christian. Indeed, such was Paul's arrangement of thought and sentiment, and such their correspondence with the manner of his delivery that the Lystrians were so convinced as to call him Mercury because he was the chief speaker.

As the science of exegesis is important in drawing out the true meaning of the sacred text, and as the science of hermeneutics is equally important in the true interpretation thereof, so is it of no less import-

ance in homiletics to supply the art of methodically arranging the results of all such inquiry and investigation in the most logical and chronological order. To illustrate, let us select two simple texts; the one from the Old Testament Scriptures (Prov. 14:9) which deals with negative elements of truth and the other from the New Testament (Matt. 5:8) which presents positive ethical verities for sermonic consideration.

The first text is: "*Fools make a mock at sin.*" True homiletic art would seem to suggest something like the following as a natural, logical and helpful arrangement of distinct, yet inseparable questions:

- I. What is sin?
- II. What is it to mock sin?
- III. In what consists the folly of such mockery?

The second text: "*Blessed are the pure in heart for they shall see God.*" This text may suggest the following questions to the mind of the apt homilist:

- I. What is purity of heart?
- II. What is meant by seeing God?
- III. In what consists the blessedness of such purity and such consequent vision?

It is constantly kept in mind by the ideal minister that the most systematically arranged sermon is out of correspondence with its surroundings when unaccompanied in the general worship of the sanctuary by a devout service at the altar of equal strength and beauty. A good sermon without an altar service to match is like a gem without its proper setting, while a

sermon hidden behind a superlatively gorgeous display of art in devotion is like a calf looking through a rose bush.

Just how far art is to be employed or incorporated in the service of the Christian sanctuary is still an unsolved problem. There is a bald theory of religion which gives it no room whatever. It is regarded as absolutely opposed to that order of devotion which professes to worship God in the spirit and in truth; it is looked upon as something that mars the beauty of holiness. According to such a theory, nothing is spiritual except that which has no body, and nothing beautiful except that which is naked. With this theory we take direct issue. True worship, while it is spiritual, does not seek to be unclothed but clothed upon with the habiliment which is from nature. And what is art but the power that brings out nature and makes it serviceable in the various spheres and for the various objects of legitimate human activity? If art has its mission in mechanics, architecture, civil engineering, sculpture, painting, poetry and music, why should it not be conceded its central and highest sphere in religion? Just as really as the Son of God by his incarnation aimed to bring out and up to glory the essential constituents of humanity at the head of nature, so does true art aim to bring out the essentials of the natural world and place them in the service of the Most High God. Yes, more. Art reaches after that which intones nature, that divine something which overshadows and underlies nature. It seeks to enter the sanctuary of the divine thought and to reveal that which is divinely beautiful. And

when this effort to read the thoughts of God as he has expressed them in his stupendous handiwork is carried by faith into the sanctuary, then may the Christian artist and the Christian congregation consistently pray: "Let the beauty of the Lord our God be upon us, yes, the work of our hands establish thou it."

The master workman in the house of the Lord seeks to cultivate a taste for moderate and modest use for music as one of the fine arts in worship, and is awake to the fact that this has more room in the liturgical than the homiletical parts of divine service. He, therefore, seeks to lead and encourage his people to desire a responsive part in worship. The antiphon is made majestic by its power to uplift the audience. It has always been thus. For example take the 148th Psalm as one of the finest antiphonal contributions ever added to the volume of sacred literature, human or divine. So in the early or ancient Christian church, the responses and simple, though somewhat monotonous chants, meet us at every turn in full relief. The Ambrosian and Gregorian Chants come echoing down the historic aisle of the Middle Ages. One great defect in the Roman Catholic church before the Reformation, and one great need for the Reformation, was that the people had little or no part in the worship of the sanctuary. They were made and kept as dumb and as silent as the rider of Balaam's ass. The Reformation began the restoration of the rights of the laity. When evangelical truth re-opened her mighty thunders from the upper clouds, the emancipated children of the truth

—the laity of the chrch— opened their ears, and untied the strings of their tongues, with a new song in their mouths. Since then responsive service has been the rule in all symmetrical Protestant worship. Of course, it often ran away like parrot-chattering, as in much of the ritualistic formality of the Episcopal church. There is, however, no necessity for such a drift into perversion. Let all the people praise thee, O God; let *all* the people praise thee. Let them throw their rosaries of idleness away and audibly engage in the worship of God. Let them audibly join in the confession of their faith. Allow them their antiphons in the reading of God's Word. Make room for their "Amens" at the close of the collects and of the prayer, and never excuse them for not joining audibly in the use of the Lord's Prayer.

Like St. Paul, the Christian minister is ordained "for the defence of the gospel" and all that pertains to its proper mission in the world. He is not only to protect that which is obviously right and correct that which is manifestly wrong but also to detect whatever is suspected of disguising itself in false attire. Of this last there is much in the Christian sanctuary. Fine arts, when perverted, become false arts, or fine arts falsely applied; and false arts, like true charity, "cover a multitude of sins." Such possibility of perversion inheres in the ethical universe as now constituted and it can never be entirely eliminated except by the thorough regeneration of mankind. Just as we have science falsely so called and falsely applied to everything from the Ptolemaic astronomy to the atheistic theory of evolution: just

as we have false philosophy running like rotten threads through all the warp and woof of our imperfect theories of religion, so there is a false art displaying itself everywhere in all the works of man. In the old heathen world phantasy produced the myth, and mythology helped to seduce the nations. Even the phantasy and art of the Middle Ages of Christianity were still held in bondage by fragments of that old mythological slavery which had been transferred to the church by the barbaric elements of the nations which the church incorporated in an outward way. Even at the time of the Reformation the false use of images and paintings in the churches did more to pervert the divine teaching, and to obscure the divine thought and misrepresent the divine will than to bring them out in beautiful relief for the perfection of Christian cultus, and the assistance of the Christian worshiper. And although the Reformation, and the salutary forces put into operation by that great movement have accomplished much in the development of Christian art, and in the application of its principles and achievements to the enlargement and perfection of Christian worship, there is still very much that needs correction, and must be corrected before the service of the sanctuary can be rounded out in full realization of its true idea. There is a false application of art when the church is erected as an ostentatious monument of human vanity. There is a false application of art wherever there is a want of correspondence between the house of worship and the worship therein. There is false application of art when the sanctuary and the paintings in the

church fail to instruct the worshiper by suggesting holy memories worthy of the place, worthy of the service, and worthy of the God who is professedly held in adoration. There is a false application of art when the minister officiates in an unknown tongue. There is a false application of art when the minister strains his inventive genius to produce the most eloquent prayer ever delivered to a Bostonian audience. There is a false application of art when, in the use and abuse thereof, the choir runs away from the congregation by soaring off into the performance of some religious jigameree.

Wonder if the inspired composer of the 84th Psalm were to visit our planet at this time, look through the back window into the modern sanctuary, see some wretched travesty behind the chancel-rail and in the choir-loft, and then watch the imposing pageantry of dress parade in flowing gowns—wonder if he would exclaim, as of old, “How amiable are thy tabernacles. O, Lord of hosts.” Would he still think it a desirable place for the sparrow to find a house, and the swallow a nest for herself where she could lay her young, even thine altars? Or would he think it a more proper place for the foul birds of prey? “Where the carcass is, there the feathered scavengers are gathered together.”

“*Strength and beauty are in his sanctuary.*” These two elements are complemental in the constitution of sane and sound Christian cultus. Beauty is a garland peculiar to the altar and that which it represents in worship, although more loveliness should grace the entire sanctuary service. Strength is rather predic-

able as an attribute of the evangelical pulpit. Indeed, as already said in this course of lectures, the pulpit is the Gibraltar of genuine Protestantism. This is realized by the ideal preacher in the proportion that he recognizes the fact that the Christian ministry is instituted by divine authority, and the minister is made efficient by supernatural strength. “The Lord send thee help out of the sanctuary.” It is therefore the primary duty of the preacher to feel the force of the fact that his calling is above all others.

“All other men, what name
So’er they bore, whatever office held
If lawful held — the magistrate supreme,
Or else subordinate, — were chosen by men,
Their fellows, and from men derived their power,
And were accountable for all they did
To men, but *he*, alone, his office held
Immediately from God, from God received
Authority, and was to none but God
Amenable.”

Young Gentlemen: Would you test the degree of strength that God is willing to put into your pulpits, be sure that you step upon the sacred rostrum in right attitude to the power behind the scene and in expectancy from the “Lamb in the midst of the heavenly throne” (Rev. 4:6). As Moses did, you may also consistently say to God in your preparatory prayer, “Except thy presence go with me, carry us not up thence.” He will go with you. It was at that point in the history of the great law-giver that God really began to “make known his ways unto Moses, and his acts unto the children of Israel.” Follow that example given by the adopted son of

Pharaoh's daughter. Exhaust the means for your full equipment to the utmost limit of your possibilities. Keep your baptismal engagement in mind. Let your confirmation vows remain fresh in your memory. Your certificates of licensure and ordination will remind you of your authority from the church, and from the heavenly world, to execute your apostolic commission. In order that you may be constantly prepared for your conflict with the powers of darkness, let the door between your closet of devotion and your study swing on easy hinges. The Father who heareth you in secret and helps you to equip yourself in the armory of David will reward you openly when you step upon the public platform.

Such relation to your heavenly base of supplies will help you to open up all the avenues of nature for homiletical material with which to amplify your sermons. No narrow limitations will then be able to contract your powers. Remember that the earth is the Lord's and the fulness thereof; that Jesus Christ is the head over all things to the church, and that the river of life, clear as crystal, proceeding from the throne of God and of the Lamb, receives supplies from many terrestrial tributaries, as it flows on to make glad the City of God. Indeed, nature can have no higher mission than that of subserving the ends of the gospel; and when the great day of restitution shows the completeness of God's wise and gracious plan of the world's redemption, it will doubtless appear to the glorified hosts of heaven that there was no superfluous factor or element in the monument that the Redeemer is now rearing to his ever-

lasting praise. Go, therefore, to the great storehouse of nature in all her departments and draw out her multiplied and multiform revenues for the enrichment and advancement of the work which God has given you to do. Watch ye for openings and opportunities. Stand fast in faith, quit you like men, be strong. The ministry has enough surface skimmers and skippers. Neither does it greatly need the man, "deep versed in books, yet shallow in himself." Be Christian scientists and scientific Christians.

"Take room; think vastly; meditate intensely;
Reason profoundly; send conjecture forth;
Let fancy fly; stoop down; ascend;
All length, all breadth explore."

In so doing you will be able not only to perform the positive and whole work of an evangelist, but also develop your manhood by enabling your inventive genius to become more boundless in its resources, your imagination more creative in elegant arts, and your thoughts more profound and prolific in your thorough study of nature's lessons for the secrets of nature's God.

With natural abilities and fair scholastic attainments, the equipments indicated in the foregoing paragraphs should be enough to give the minister proper freedom and force in the pulpit. Too much art may lead the skeptical hearer to suspect affectation. Like foreign color in butter, it may be taken for adulteration, and thus become an abomination. The best art in a public speaker is artless simplicity. "It pleased God through the foolishness or simplicity of preaching to save them that believe." The pulpit calls

for the natural rather than the artificial man, when the artificial makes the man unnatural. When Paul said that "the natural man receiveth not the things of the Spirit for they are foolishness to him," he did not use the term "natural" as now understood in the light of modern psychology. Sin has caused the natural man to become the *unnatural* man. The little child is the orator of the family, and more convincing in its unpretentious eloquence, because it has not yet learned the false art of affectation. Young gentlemen, unless you become as little children in this respect you should not attempt to enter the pulpit. The soul-stirring appeals of the little child, free from affectation and without any acquired art, carries conviction where Cicero and Demosthenes would fail. If you would imitate anybody in oratory, let your model be the little child.

Let pathos, with its pearly tear,
Vibrate the soul with all its chords.
Let modulation charm the ear
By fitly-spoken, fervent words.
Thus let truth's banner be unfurled;
A living Christ for a dying world.

Without such qualifications for the ministry young licentiates become either timid weaklings or mere presumptuous talkers along the firing line of Zion's embannered hosts. It is often the case in the general realm of causation that different and differing effects follow from the same common cause or source. The same sun that hardens the clay softens the wax and thaws the ice. In the rational and human realm the difference may be accounted for on the

ground of differing idiosyncrasies in the psychological constitutions of one-sided or lop-sided men. Of these two sorts of opposite characters the most dangerous bull of Bashan in the garden of the Lord's house is the preacher superlatively endowed with the disposition to rush himself to the front for the primary purpose of self exhibition. He is fearfully and wonderfully made—with the gift of gab. With him egoism is eloquence and verbosity is equivalent to oratory. He can talk upon any topic, and the less he knows the more he is likely to prate. It is his comfort in life or death to become a popular preacher in order that great numbers may hang upon his empty words entranced, and blow him into notoriety through the bugle-horn of applauding fools. For this purpose he advertises his sensational themes. In his opinion the gospel itself has no attraction. *He* must become the magnet. Hence the newspapers are called upon to stand heavenly gates ajar that light celestial from the great white throne may come streaming down into his heterogeneous audience. The coming of the Sun of Righteousness must be announced by the sable fluid of the printing press, that the world may have the opportunity to behold Immanuel's superlative splendor in the sombrous haze of the pretentious preacher's little tallow dip.

Such personified presumption and loquacity find their clerical antipode in the poorly equipped minister who relies largely on his manuscript without the ability to make his heart palpitate on paper. He is characterized more by literary pride than by excessive verbosity. He has great admiration for fine

platitudes and finely rounded sentences. Instead of using his Addisonian periods to feather the arrows of conviction that should be made to speed their way to the penitent heart, they are employed rather to feather his own personal plume as a knight of oratory. He is not unwilling to allow the impression go forth that he has a smattering of learning, as a linguist, a philosopher, a scientist, a logician and a rhetorician.

But let us clearly understand ourselves at this point. The ideal preacher is not averse to anything evangelically valuable, whether in scholarly ability, pulpit polish or floridity of speech. He would utilize them all by bringing them into the service of the Master for the proclamation of the truth, in order to bring out both the profundity and simplicity of the truth. He aims to combine both the meekness and the method of Moses in his slowness of speech, and the loquacious speaking ability of Aaron with the more versatile talent of Joshua, who was better qualified than either of them to lead the people out of the wilderness to the promise-land. Moses was a writer and Aaron was a speaker, and both of them had elements of weaknesses which made themselves manifest in certain crucial tests of their respective characters. Joshua was a more ideal minister in Israel. His character not only embraced all essential parts of a complete whole, but also all the parts in proper proportion. He was a writer, a fluent speaker, a brave soldier, a considerate organizer, a great reformer, a virtuous judge in Isreal, an impartial distributor of Isreal's inheritance, and also, and

best of all, firm in his personal and domestic piety. "As for me and my house we will serve the Lord" (Josh. 24:15). Let leaders in God's New Testament Israel note this combination of excellencies in that model character, and govern themselves accordingly.

He is approximately an ideal preacher who combines in proper proportion all of the aforementioned traits of symmetrical ministerial character. Superlative endowments at one point can never make entirely good for deficiencies in other parts. The character which is firm in its foundation must be equally fair in its proportions in order to be enduring in age and successful in meeting the responsibilities of life. The one-sided giant with his ephemeral flashes of genius is likely to prove an abortion. The study of the pulpit, the preparation and the performance, the sowing of the seed, the cultivation of the growing crop and the reaping of the harvest are parts of one comprehensive whole in the exercise of all the functions of the ministerial office.

Omitting from our present consideration those functions which belong more properly to pastoral oversight and care of the flock, we come now to inquire after the minister's duty as a preacher. These consist in the preparation and proclamation of the message from God to man. With more grace and less guile the preacher may say to his people in the language of Ehud to Eglon: (Judges 3:20) "I have a message from God unto thee." The substance of his message is in the Bible, the specific preparation is in the closet and the library, the proclamation is in the pulpit, and, sad to relate, the terminal point of its

power is too generally in the pew rather than in the fruits of repentance, unfeigned faith, holy hearts, happy homes and a blessed immortality running parallel with the unfolding cycles of eternity.

There are several reasons why a minister's preparation in his study should be made and preserved in manuscript form. It helps him to become precise in his public utterances, and will serve to remind him in after years how little he knew in the earlier periods of his ministry. The wisdom of reading sermons from the pulpit is, however, a mooted and unsettled question. It will be different with you when you become professors of theology, for then you will be confronted with infallible critics; but reading sermons is not the ideal manner of proclaiming the gospel to an audience of dying men. It limits the proper freedom of the messenger, and puts the audience beyond the piercing power of the orator's eye. It handicaps his free gesticulation and makes him appear

"Like a bird with beauties half concealed
Till mounted on the wing, its glossy plume expands."

Young Gentlemen: Would you become ideal preachers with power to convince an audience of sin, of righteousness and a judgment to come, write your sermons at the beginning of your ministry, but gradually do away with that method of preparation as you find yourselves able to *think* while standing upon your feet before an audience—even in the presence of the world's great potentates. It shall be told you in that same hour what ye ought to speak. God

will be your sufficiency and your exceeding great reward in the exact proportion that you put yourself in right relation to him and to everything within the proper compass of your ministerial environments. Therefore "quit you like men." "Be strong in the Lord and in the power of his might."

Such pulpit strength cannot be dissociated from proper gravity. Hear and heed the exhortation of St. Paul to Timothy: A bishop, like the deacons, should be blameless, sober and grave. The sacred rostrum is not the proper place for wit. If the preacher should be so unfortunate as to have such a spasm, let it be, like the itch, the result of spontaneous eruption. And don't forget that each minister should become the husband of one wife—soon after his graduation from the seminary. Cultivate a reverential intimacy with heaven, and a familiarity with the forces and laws of the heavenly world. Remember that though you have this treasure in earthen vessels, the power of God unto salvation is in the gospel itself, rather than in any of its necessary accompaniments. Yet do not depend upon the gospel to do marvelous things unless it be properly proclaimed in due manner, with its heaven-ordained means. Even earthen pitchers may be used for the overthrow of the Midianites when such pitchers have within them the torches of everlasting truth. All must be kept in subordination to God's will and in subserviency to his cause. With such assuring confidence in God, and such determination to recognize Christ as all in all, you may go to battle with the whole array of evil principalities and powers under the New Testament

watchword: "The sword of the Lord and of Gideon." Halleluiah! "The Lord God, omnipotent reigneth." Paul could never have made Felix tremble if he had been fortified behind a quire of foolscap. Stand out in the open. Dash your empty pitchers to pieces; cast the fragments to the junk pile; toss your manuscripts into the waste basket, and fill yourselves with light from the upper clouds. Then let the pealing thunders roll, with lightning flashes from your soul.

LECTURE XII

THE IDEAL UNDERSHEPHERD'S RELATION TO THE
LAMBS OF THE FLOCK

In this course of lectures now about to be brought to a close, it was intended to set forth the ideal minister of the gospel in all his essential relations to God and to the work which the Father had given him to do. The last discourse treated of the proper or artful manner of expressing his thoughts, his sentiments and his purpose in the exercise of his ministerial functions; that art is not something to be added to the gospel, as to its real essence, but one of the means by which the gospel may have free course and be glorified as the power of God unto salvation; that its mission is to wreath the altar of the Most High with garlands of ethical beauty, and to give the pulpit of the sanctuary its own proper setting in the strength of symmetry; that while it is proper and imperative for young ministers to cultivate literary precision of expression by writing their sermons before going to the pulpit, it is not advisable for them to continue in this manner of sermonic preparation; that in the delivery of the sermon, a few natural and spontaneous gesticulations should banish all studied mannerisms from the sacred rostrum.

Next to the duty of evangelical teaching is the exercising of the pastoral function in the ministerial office. This function is one that may not be over-

looked or surrendered entirely to others, by those who have the oversight of the entire flock. When the Great Shepherd of the sheep ascended up on high “that he might fill all things, he gave some pastors” as well as “teachers; for the perfecting of the saints, for the work of the ministry, for the sanctifying of the (whole) body of Christ, until we *all* come to the unity of faith, and of the knowledge of the Son of God, unto a perfect man, and the measure of the stature of the fulness of Christ. That was a sad intercalary day in the history of American Protestantism when the parochial school system and the catechisms were measurably tossed aside for the Y. P. S. C. E.’s half fledged Boys’ Brigades, religious leagues, social clubs and the cradle roll—with empty cradles.

With that seemingly inconsiderate turn in the methods of nurture and admonition of the Lord, the time-tried and more systematic study of God’s word as set forth in the ecumenical catechisms, by all the properly historic churches of Christendom have been set aside, or their use practically neglected, to make room for modern evangelism and the International Committee on Sunday Schools, to skim over the surface of the Bible and serve a cold lunch and light refreshments to the lambs of the flock and the poor pitiable little kids on the outside of the fold.

Can any intelligent pastor give his unqualified approval to such a radical change in the manner of Christian nurture under the plea of modern methods? Can the spirit of modernism that exploits itself in seemingly sincere pretensions, and that now vapors within the walls of our half-emptied sanctuaries

sustain itself in the coming hour of need? Is this what Paul meant by feeding the babes on the sincere milk of the word? Is this the present method of imparting religious instruction in haphazard fragments of scriptural knowledge equivalent to what Paul meant when he told Timothy to "feed the flock of God?" Is such service in fair and full response to the command of the Good Shepherd and the bishop of souls when he told Peter, as a test of his love, to feed his "sheep," his "lambs" and his "sheeplets?" Did he not address Peter in some sense as the representative of the church in her maternal character for all the years of grace to follow? Is not the food for mother and children in substance the same? Does not the Word as meat for the mother become by thorough digestion the sincere milk for the babe? Is not the babe in the family and fed before its birth? Does not such period of gestation lead on and up to the reality of birth and to the distinct individuality of the newly born child? Should not such child of the church be permitted to subsist upon the sincere nutriment necessary to its sufficient development up to the awakening of its consciousness as a distinct individual Christian upon its personal confession of Christ as its Saviour at the altar of confirmation? Is it not the imperative duty of the pastor to see to it that the children of the church are permitted and so directed to come into such full inheritance of their spiritual birthright instead of being tempted to barter it away, as did Esau, for a mere humanistic or socialistic bowl of abominable bean-soup? Out upon such treason to the truth, and travesty in holy things!

Grape juice piety may do for a jellyfish people; but the church needs a little spiritual wine for its often infirmities, in order to develop essential muscle, sinew and vertebra all along the spinal column. In our day of self glorified modern methods the radical mistake in the teaching and general treatment of the children of the church is the substitution of what is largely a mere *training* for feeding.

The great stress that is now being laid upon the benefits derived from our common school system, the growing emphasis now settling down upon our plausible Sunday School work and the popular religious craziness of our Christian Endeavor Societies would seem to justify the discussion of the topic now under consideration before this theological student body, in order that healing streams of influence may go forth to correct the wrong and confirm the right in matters pertaining to the *proper* education of the young.

It is assumed that children are capable of being trained or taught, and that they need some mental or moral discipline and nutriment in order to the attainment of the true dignity involved in their essential nature, and the possibility of the high and noble destiny awaiting them in their great hereafter; in other words, that there is in children according to the degree of their ethical development, either an unconscious or an aching void which this world can never fill.

The thorough discussion of this topic raises the question as to whether children are properly trained

or cultured *in nature or in grace*; in the wilderness of a world alienated from God, or in the garden of the Lord's house; in the family of the first Adam, who is of the earth earthy, or in the covenant of the second Adam "the Lord from heaven, and the quickening spirit"?

The proper consideration and adequate discussion of this subject involves also the inquiry as to whether there are any differences between the unconverted children of the world, and the consecrated children of the church; whether there be any difference in attitude between those children who are branches of the wild olive tree, and those who by some ceremonial or sacramental transaction have been planted in the house of the Lord making it possible for them to flourish in the courts of our God (Ps. 92:13).

In the discussion of this subject, we should not be unmindful that we are stepping upon debatable ground. But are we not pardonable for this venture if we leave behind us the sandals of carnal presumption, and with the torch of scriptural truth proceed to light up and traverse the field that opens to our reverential tread and raptured vision? Have we not something to do with the supernatural elements of the heavenly world and the supernatural side of the agencies in the economy of human redemption?

To change the question and bring it more directly home to ourselves as ministers and as candidates for the holy ministry, do we with St. Paul account ourselves as stewards of the mysteries of God? Do not

the sacraments which we are authorized to administer involve mysterious elements from the supernatural world or rather of the supernatural realm in which we have and exercise our ministry? Or do the demands in this age of boastful religious humanism place padlocks upon our lips in the discussion of a subject which, in our judgment, stands in logical relation to the sacrament of holy baptism? If so, let any one speak, for him have I offended. None? Then none have I offended.

Can there be any real *Christian* training of the child, in the sense of Christian nurture, entirely outside of God's kingdom as embodied in the church which is Christ's body, the fullness of him that filleth all in all? Does not consistency require of us who administer baptism to teach and insist that in some sense that implies a transition or change of the subject thereof or of the relation thereof from one realm or condition of the baptized to another realm or condition? Is there not a growing disposition to ignore the obvious teaching of scripture, and the command of our Lord in the apostolic commission, and to part company with the good and the great of all past Christian ages?

The question is what is the child's natural relation to Jesus Christ, and how can it be brought into such gracious relation to him as to make possible its training in the nurture and adomination of the Lord? Is it a Christian by natural birth? Let St. Augustine again arise and answer the pellagianism of the British Monk. That which is born of the flesh is flesh. Only that which is born of the Spirit is spirit

in such a sense as to enable it to see the kingdom of God. Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. But it may be claimed that an infant cannot be born again because it is not a "man," then neither can a woman be born again because she is not a man. Is there controversy here? Then let it be with Him whom even Nicodemus recognized as a great teacher sent from God. Nicodemus could not understand how a man could be born when he is old. Some masters in Israel nowadays cannot understand how a child can be born again when it is young.

What is birth but the rising of an undeveloped person from a lower state of being into a higher realm of continued existence? What is natural birth but a passive transition from the state of gestation into a state of action in the family? And what is the birth of "water and Spirit" but an equally real transition into a higher realm of ethical or religious being? In either case it involves the severing of an umbilic cord that had hitherto bound the child to the lower realm of its existence and its subsequent connection with the higher realm of being by more vital and enduring ligaments.

The terms "regeneration" and "conversion" are frequently used interchangably by the common Christian mind, with very little proper conception of the meaning or significance of either. My conception of the new birth or regeneration is that it is that act of God in which a human being is born or transplanted into a new or higher realm of being; while conversion is more really a change of mind with reference to

God and the realities and requirements of religion and the heavenly world.

If I was ever regenerated at all, it was when I was ingrafted into Christ in baptism, which was administered by a Presbyterian minister, and which the great apostle of Methodism, John Wesley, called the laver of regeneration, and which the Scriptures call the washing of regeneration. And if I have ever been converted to God, it was when and as the truth in Jesus led me from error or the carnal way of thinking, to choose Christ as my Supreme Good. Regeneration was God's act—an act in which I was rather passive than active. Conversion was more really my own act of turning to him, though not without the influence of the heavenly world which was brought to bear upon me.

“Conversion” is a term now being juggled with more than any other word in the religious vocabulary. It is used by surface-skimmers in pietism to mean anything, everything and nothing. It frequently means nothing more than the act of passing down the saw-dust trail to the front of the chancel-rail, to shake hands with some popular evangelist: and oh, what a thrill of questionable experience such “conversion” must send through the electrified anatomy of the convert, clear up to the roof of his imagination!

In the full process of redemption of the person, so far as such redemption can become an actuality before the resurrection at the last day, there are four distinct, yet inseparable parts arranging themselves in different orders of time according to age

and various circumstances. Sometimes they overlap each other, or intermingle their complemental elements like the seven hues of the rainbow in order to constitute one grand masterpiece of heavenly art in water colors on the sky.

One order in the arrangement of these several elements according to time, and especially applicable to infants, is as follows: Regeneration, conversion, justification and sanctification, and these are always to be considered with each other. I believe that in my own case regeneration preceded conversion. In the case of Saul of Tarsus it was probably the reverse, as he was both an intelligent and ignorant persecutor of God's people, and was to become an especially chosen vessel to bear the gospel to the Gentiles. He was converted on his way to Damascus, when, under the rays of supernatural light revealed from the heavenly world, the scales fell from his blinded eyes and more bigoted intellect. He was subsequently regenerated when in obedience to the heavenly vision and the command of the minister in charge, he arose and was baptized and washed away his sins.

Paul could never forget that in that sacramental transaction he received the sign and seal of his birth into the family of God. He did not forget it when he wrote to the Galatians (3:27, "For as many of you as have been baptized into Christ have put on Christ.") He was mindful of it when he addressed the Christians at Rome, (Rom. 6:3, 4) "Know ye not that so many of us have been baptized into Jesus Christ were baptized into his death? Therefore, we

are buried with Christ by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life.” He remembered it when he wrote to Titus, (3:5) “According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.” So with St. Peter in Chapter 3:21: “The like figure whereunto, even baptism doth also now save us by the resurrection of Jesus Christ.” So does Dr. J. H. A. Bomberger, on the Regeneration of Infants, page 180: “The Lord chooses to connect with the sacrament of baptism, properly administered, the formal official washing away of the stain of original sin from the infant heart.” “The germ of a new life is thus planted in the soul of the child.” It was not forgotten by the Reformed Church in the U. S. when it adopted its *Directory of Worship*, as on page 103, it encourages Christian parents to “believe that their Heavenly Father, in the sacrament of baptism, receives their children, and seals to them the remission of sins, and the gift of a new and spiritual life.”

Justification and sanctification are as logically related to each other as regeneration and conversion are inseparable, while all of them are distinct parts of an organic whole. God has joined them together. No good theologian—no ideal preacher will put them asunder. If we are either regenerated or converted, the complemental part will in due time appear, except where there is a miscarriage. So too, “if we confess our sins, he is faithful and just to *forgive* us our sins, and to *cleanse* us from unrighteousness.”

There can be no genuine, forensic absolution absolutely unaccompanied with an ablution.

These four parts, while thus correlated with each other must also stand vitally related to Jesus Christ the foundation stone of man's salvation, and the keystone in the arch of his everlasting hope. "Without me ye can do nothing." Speaking more specifically, regeneration grounds itself in the *life* of Christ. "If when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." "He that hath the Son hath life, and he that hath not the Son hath not life." Justification rests in an impartation to us of the *righteousness* of Christ. "The Lord our righteousness." Sanctification comes to us from the *holiness* of Christ. Paul says that he is "made unto us sanctification." So also our conversion is consequent upon the *truth* of Christ. He proclaims himself the truth, and that whomsoever the truth maketh free from error and from self shall be free indeed.

Truth, however, in the gospel sense is more than the correctness of an abstract proposition. It is a concrete essence in the incarnate God, and in such relation to his person that no one can possess and be saved thereby without a vital relation to the Fountain thereof. It is identical with the Word made flesh. "Thy word is the truth." "The words that I speak unto you," said Christ, "they are Spirit and they are life."

A living church has very little to do with the truth in the abstract, but rather with the truth incarnate

and concrete. The mathematician must deal with abstract truths until he comes to teach applied mathematics, but ministers of the gospel must study, acquire, incorporate and proclaim the truth as clothed upon in the incarnate mystery of Bethlehem and Calvary. No mere doctrinal body of divinity will meet the case in Soteriology. In the body of Christ all the bones articulate themselves with the synovia which every joint supplieth, with flesh upon the bones, arteries in the flesh, blood in the arteries, corpuscles in the blood, life in the corpuscles, power in the life, and glory in the power, even the life and power and glory of Mary's first born Son the eternal Son of God.

This brings us to our subject proper—*The Training and Feeding of Children*. First of all, the child needs more than training. A dog can be trained, yet even he seeks the crumbs that fall from the master's table. The ox can be trained, yet even he seeks an acquaintance with the master's crib. The child needs more. It needs to be fed. It needs to be nourished upon the nutrient principle of the divine Word. "Feed my lambs." said the great Shepherd. You cannot change the child's nature by mere training; and if you could thus change its nature, you could not thus nourish it into everlasting life as it passes beyond the period of adolescence. You cannot train a toad to become a proper associate for your children. Brethren; Let us not forget the language of our commission. The promise is unto us and to our children.

But we are rightly to divide the word between the two great general classes to whom we have to

minister. We may not liken the children in Christian civilization, yet out of the covenant, as our Lord did the heathen, to dogs, although we may distinguish between the lambs and the kids. The one class may be likened to Simeon and Anna, waiting, watching and worshiping in the temple for the coming of the Lord's Christ. These represent the children in the church who have been planted by baptism in the house of the Lord making it more easy for them to "flourish in the courts of our God." The other class is represented by those aliens from the commonwealth of Israel, who upon seeing the Star of Bethlehem in the hazy distance, came to Jerusalem saying, "Where is he that is born King of the Jews, for we have come to worship him."

These two classes, whether old or young, should be fed, should *all* be fed on the Word, according to their respective relations to the Personal Fountain of all truth. This proper distinction is not invidious. In the covenant of God there are some things too holy to be cast unto those who are on the outside. For this reason the impartation of knowledge, as is sometimes the case in our Sunday Schools, is more hurtful than helpful. A general and indiscriminate scattering and smattering of irrelevant knowledge is the fruitful source of genuine ignorance in matters that pertain to God's kingdom in the world.

True, the uncovenanted children of our heathen near our sanctuaries, and the children of the church may be taught or trained to a certain extent in the same way, upon the same gospel truth, provided there is that proper distinction and discernment on the

part of the teacher who so divides the Word in such a way as to adapt it to each one's peculiar necessities, and by so doing prove himself a workman that needeth not to be ashamed of his workmanship before God.

But who are to teach and to train the children? In what school are they to be disciplined in order that they may round out their ransomed personalities in the strength and beauty of symmetrical wholeness, graduate in God's great ethical university and receive their diplomas from the hand of the great Teacher sent for God? Dr. Schaff said that the curriculum should run all the way through the family, the school and the church.

First of all the family should do the training. This is the child's native element and ought to be its most fertile soil; and here ought to find its most salubrious atmosphere. In the families such expectations do not perish from the earth. Such homes are the germs of Christian beauty, the cradles of Christian virtue and the foretastes of all that heaven can hold. From the training received in such domestic sanctuaries come those strong and influential characters which make their beneficial impress upon the world and help the children of the world to come into the church, and thus reach their home beyond the stars.

But what is the average family now doing in the way of such training of the children and bringing them up in the nurture and admonition of the Lord? Many of them glorify the Sunday School cradle-roll while they have no cradles at home, and consequently no children to train. Instead of babes, false mothers are pressing poodles to their throbbing hearts, and

many fathers are so constantly engaged in business as to have no time for the exercise of the duties which are included in their bill of chartered rights by virtue of their domestic priesthood.

Besides, we are living in an age of masculine femininity and effeminate masculinity. Many mothers are away from home in the leagues trying to legislate for the rescue of other people's children, while their own are neglected, and permitted and obliged to grow up in the world—as many of them manage to get into the world—by accident. Pleasure seeking is the passion-play of the social stage. Progressive pedro and retrogressive religion are moving hand in hand. Great heavens! Is the kingdom of God coming in hobble skirts?

No wonder that some of our old-fashioned Christians are falling upon their rustic knees in despondency, while their tears fall down their prayers go up to heaven :

When wilt thou save the children, O God of mercy when,
From crime and filth and vagrancy in homes of godless men?
Shall hell breed vice forever, and misery prolong
While mothers gay, for boobies play, and sing their siren song?

No say the mountains, No, the skies
A cloudless sun shall yet arise
And shouts ascend instead of sighs—
When mothers train their children well
In homes where Christ is pleased to dwell.

The *Sunday School* as now constituted and operated, though it may not be discarded, cannot be depended upon to do the work of training the children in such a way as to equip them to solve the problem of

human life here and hereafter. Why? Because the Sunday School cannot arise above the religious level of the families from which it is supplied with teachers. The qualifications of these teachers are too generally inadequate. Charitably conceding that in moral character they are above reproach, they are nevertheless, too generally deficient in an adequate knowledge of the Bible and the fundamental principles of the Christian religion.

We ministers of the gospel are required by our respective churches to spend three years in college and a number of years in the Theological Seminary and then undergo a rigid examination before we are licensed and ordained to preach the gospel to a dying world; and even then we are required to go to the classes annually and have our work attested and our characters vouched for. Yet in the Sunday School the children and the training of the children are placed in the care of teachers who are too often incompetent and unqualified for the responsible positions. They have never read the Bible through, they have no proper conception of the Christian system, they do not know the ten commandments. Besides the order of Bible study is unsystematic and without any reference to the pericopes or church year as it has been observed through all past ages, and as it is yet observed in all the more historic churches of Christendom. If our public schools were conducted with as little regard for order and system in study, the whole scholastic monstrosity would be laughed out of countenance. Science is knowledge systematized, and the natural sciences must be taught in a methodical

way; yet Christianity, the queen of all sciences when properly apprehended, is too generally taught in our Sunday Schools in a haphazard way; and still we expect the children so taught to come into our churches as symmetrical Christians. Out upon such travesty! No wonder that they are liable to be blown about by every wind of doctrine, and every doctrine of wind, whether blown by Mrs. Eddy, Mrs. Blavatsky, John A. Dowie, the Millennial Dawn, the specular nonsense of modern pulpit jumping jacks, the ephemeral sensation alism of self constituted evangelists, helpless humanism or the popular counterfeit of Christianity known as mere social religiousness.

Yet, brethern, there is a brighter side to this important question. Therefore

We pause and take a rosier view,
Well justified by faith and facts,
By loyal hearts, all good and true,
By kindness well embalmed in acts,
By mute and modest charity
And unproclaimed philanthropy.

Yes we behold, and even now,
Millions who'd take the thorny crown
From off the great Messiah's brow
And let it lacerate their own.
Men of Cyrene, though suffering loss,
Would bear for Him His heavy cross;

Marys, who worship at his feet
And choose Him as their better part;
Marthas who serve to give Him meat
And serve Him with unfeigned heart,
Great deeds perform with small regard
To their most logical reward.

There're saints enough in Sodom's vale
To save the world from early doom;
And if their alms and prayers prevail,
They'll cause the wilderness to bloom
More beautiful than Eden's bowers,
More fragrant than its rarest flowers.

Children, there are, like David's Son
Who seek to hear a Father's word,
And Samuel whose young life begun
Inquiring for a mother's Lord.
Children in Christian nurture found
To be through grace in glory crowned.

Then let us back with them to the more plain and pure and primitive piety—Back to Christ and his old wooden cross—Back to the spirit of early martyrdom—Back to the more faithful teaching of the Word—Back, if necessary to the parochial school system—Back to catechization—Back to the pulpits of Basil, Chrysostom, Savanarola, Luther, Zwingli and John Wesley. The sacraments must be held, as instituted, to sign and seal covenant grace, and the pulpit as the Gibraltar of Protestant and positive truth. Therefore, let us insist upon it that the space behind the chancel rail is too sacred to be occupied by the presence of the pietistic and popular clown. They should be intelligent, reverent and holy who bear the vessels of the Lord. With such pastors in our parishes and such preachers in our pulpits, our people will no longer be fed on a feast of empty generalities, and our children starved to death by cowardly evasions of sacramental truth.

Then, and not until then shall we be able to give our children their first valuable lessons in religious

training and teach them to come with reverence and humility to the throne of grace, and also teach this naughty world to bow with more reverence and respect before the superlative majesty of the Christian church.

As shepherds kept their watch of old,
While angels warbled on the wing,
And chanted God's good will to man,
So let them now their vigils hold,
And feed the flock, and guard the fold,
And *Gloria in Excelsis* sing.

LECTURE XIII

THE IDEAL PREACHER AS AN EVANGELIST

Hitherto, in the volume of this book, we have considered the minister of the Gospel in his more immediate and intimate relation to the church in which he has been set apart from the more secular side of the world, by the Holy Ghost and the laying on of the hands of the presbytery, as an under Shepherd and overseer in the office of a bishop. We have seen him in that class of called and consecrated men to whom have been committed the oracles of God, the administers of the sacraments, the living directories of Christian worship, and, under Christ, having charge and general "care of all the churches." We have noted his authority as from above; we have examined his motive as that incentive which moves him to choice and action from within; we have inquired after the nature of his message; we have glanced at the scope and limitations of his mission; we have traversed the field of his proper ministerial activity; we have heard him sound the central keynote of his theme that the kingdom of heaven is at hand; we have watched him buttress his position with quotations from the word of God which endureth forever; we have admired him as a Christian philosopher; we have approved of his course in the use of the pericopes, and in his free observance of the church year; we have tried to imitate him as he sought to catch a heavenly vision; we have admired his

loyalty and obedience to the Chief Shepherd in feeding the whole flock of God.

We come now to consider the Christian minister in the character of an evangelist, and the duties he is expected to discharge in the exercise of that distinct yet inseparable function of his holy office. An evangelist is not necessarily a preacher or teacher separate, distinct and essentially different from an apostle, a prophet, a pastor or an ambassador of Christ, given by the ascended Lord for the "perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ." When Timothy was ordained and qualified for the Christian ministry, by the laying on of the hands of the presbytery he was invested and enriched with all the *charisma*, gifts or functions of a fully authorized presbyter or bishop. Hence Paul charged him to "do the work of an evangelist." The function or calling of an evangelist is ordinarily included in the general office of one ordained to be a steward of the mysteries of God. Such authority or power does not come to a preacher as something *ab extra* or different in kind, although some men may have peculiar talents above others for the exercising of certain functions of the holy ministry.

The modern mind, in its dizzy whirl of superlative religiousness, seems to be somewhat out of agreement with itself as to just what constitutes an evangelist. Much depends upon the view-point from which he is seen and sized up—or down. It is possible that the contending progressives and conservatives

may look upon and magnify different sides of his multiform character. Upon one point, however, all devout study of Church history must come to an agreement. Every age of Christendom has had evangelists. From the day of the great Prince of Peachers down to the present time the world has been challenged with written and spoken proclamations of evangelic truth. The writers of the New Testament record of revelation were Evangelists. Phillip was an evangelist riding in the Ethiopean's touring chariot. Saint Basil and Savonarola were evangelists. Luther, Zwingli, Calvin and Whitefield were evangelists. Every true preacher of the Gospel is an evangelist. They are all "accounted as ministers of Christ" (Cor. 4:1).

The present day religious specialist is not so easily defined. In the grammar of modern parlance and false syntax he is parsed as a very popular, perpendicular pronoun, of the very first person, a very singular number, uncommon gender and a quite questionable case, capitalized, commercialized, apotheosized and idolized—by every lazy preacher and many spasmodic religionists.

The state of religion in the first few decades of the twentieth century is such as to cause great "perplexity of nations" and individuals in Christendom. This painful agitation of mind is most distracting and distressing in Christian men and women who are constitutionally averse to floating with the popular current of superficial thoughtlessness. For some reason, however, there are some men and women in

the church whose faith, intelligence and loyalty to the eternal tenents of the absolute religion as not to be blown about by every wind of doctrine and every doctrine of wind. They are disposed to indulge in a little sober reflection, pious meditation and thoughtful deliberation before they are ready to make a radical departure from the creeds and customs of the past. They are more anxious to prove old things anew than they are to accredit some new things as true. Hence they are impelled to take to their spiritual intellectual diving bells and plunge toward the bottom of the great ocean of God's revelation to man, and bring up those deep and unchangeable principles and facts of our whole religion which are never found floating upon the surface of shallow religious mud-puddles.

This class of meditative Christians are now having their faith severely tested. They wish to be up-to-date, but are not really sure that the date is altogether right. They desire to be in the procession of "Animated progressives," but a little uncertain as to the *anima* of their movement. "The voice is Jacob's voice, but the hands are the hands of Esau." They are anxious that the blessing should be properly bestowed that they may stand in the proper line of inheritance, and to win souls for Christ, but they would not sacrifice a principle to save a soul, since principles are eternal, while souls are only immortal. With Paul they are willing to be all things for all men and yet for the same reason they desire to see all things done decently and in order, "as in all the Churches of the Saints."

In his "straight between two" what is the conservative, conscientious and consistent minister to do? Is he justified in holding that distinction between old *principles* and modern *paths* old *Creeds* and modern *customs* is so narrow and unreal as to abandon the old with all their sacred associations, and adopt the new meandering paths of modern methods and miserable religious mummeries? Will his conscience give him rest if he should conclude to eliminate the element of perplexity from the problem and undertake its solution in an attitude of indifference toward the tremendous question with which he finds himself confronted? May he, like Pilate the great example of ethical cowardice, wash his hands in the lavatory of affected innocence? Is he to proclaim two Evangels of glad tidings, the one for the Church of highly polished religious decorum and the other in the tabernacle of unconventional utterance, and pitiable buffoonery? The writer cannot answer all these questions to his own entire satisfaction, and it would be unpardonable presumption for him to undertake and answer for others. With Saul of Tarsus he can only pray: "Lord what wilt *Thou* have *me* to do?" There is at present but one thing distinctly clear to his mind. The harvest of the Earth is getting ripe, and the ideal preacher will in some place and manner reach forth his sickle to reap the whitening fields.

Even though Christendom should become a bedlam of conflict and confusion. Such a state of things would rather emphasize the authority of the apostolic commission. "*Go ye therefore*" would be accentuated with a renewed imperative. The conflict can not

be more than a temporary squall upon the troubled waters of the Mititant Church. What is the ambassador of Christ for if it is not his calling to be a co-worker with him in calming the storms on the world's troubled Galilee? While we are engaged with Christ in our co-operative efforts to calm the tempest we will find the tempest itself an occasion to gather new schools of fish from the turbulent waters. Much depends upon a disposition to "cast the net on the *right* side of the ship. We need not stultify ourselves or compromise our orthodoxy. We may make straight paths for our feet without putting a straight-jacket upon our unreasonable narrow conservatism. The old Ship Zion was chartered once and once for all for the rescue of all in this perishing world. If questionable modern methods and modern religious travesties have no other elements of value, they at least signify the indisputable fact that the world is beginning to realize its condition of helplessness and hopelessness without the Christian religion.

The social problem of the world is now knocking at the door of the church and the doors of all Christian ministers. As never before, the religious and irreligious of fallen humanity are calling in the dark for help from the inmost sanctuary of Christendom. The call carries with it a tacit acknowledgement that permanent help can come only from Christianity—the Absolute religion, the highest form of humanity and the only source of adequate remedial power for all the ills now afflicting the family of man. That call from the world for the solution of its social problem and the healing of its social infirmities is such

as to demand attention. It may not be ignored. The answer must be in a sovereign balm sufficiently curative and tonic to enable humanity to attain its true dignity and reach its proper destiny. Though perhaps only partially conscious of the deep necessities in the case its appeal is for help from the church. The ministry of Christ is ordained to occupy the highest and most favorable position upon the watch-tower of Zion, to flash the light of hope and Salvation to the bewildered masses that now throng the dark and dangerous pathways of Mount Seir. True ministers of the Gospel will hear the earnest call from the World's dismal Dumah and govern themselves accordingly. Others had better surrender their false credentials of authority.

The ideal preacher's calling is to "do good to *all* men," even though the requirement is especially applicable to "the household of faith." He is to have a message for the multitude, as well as food for the little flock. He is to extend the invitation to all who are afar off, and to lay the challenge of sovereign grace at the door of every son and daughter of exiled Adam. His churchly dignity will not hinder him from giving proper heed to these Macedonian cries. He can do so without any compromise of his ministerial honor. He need not fly off the handle of his Apostolic Commission under the whirling of centrifugal and eccentric forces so much in evidence in the wild religious and humanitarian movements of the present age. And while he is giving proper attention to these calls from the perishing multitude he need not fail to "behave himself in the house of God which is

the church of the living God, the ground and pillar of the truth."

For these reasons the well balanced minister is not ambitious to rush inconsiderately into every movement in questionable polities, moral reform and pretentious evangelism, sprung by semi-religionists and agitated by the weak minded men and silly women who have never learned the first principles of the doctrines of Christ. He keeps in mind that there is a line of proper demarkation between the Spirit and the flesh, and the divine and the human, the sacred and the secular. With St. John, he is disposed to "try the spirits whether they are of God." He recognizes also the additional fact that though he is in the world, he is not of the world. His conversation or citizenship is in heaven. Like Joseph's fruitful vine his ministerial influence reaches over the wall, and bears its rich clusters on the outside of the vineyard, while he continues to stand like a vestal virgin close to his consecrated altar to keep the true fires from going out, and the false fires from coming in. His apostolic commission invests him with neither brains, authority nor desire to leap into every seething caldron of popular commotion. He reads his credentials as calling him to a narrower, nobler, higher, holier sphere of action. With Paul, he recognizes proper limitations to the scope of his ministerial activity, and with the primitive apostolate in general, he believes that it is not "mete that he should leave the Word of God and serve tables." He distinguishes between the world's broad field of action and the more specific realm of an ordained ambassador of Christ. He

does not forget the injunction of the great apostle to the Gentiles, given directly to Timothy, and neglects not to stir up the special gift that is within him, and which he receives by prophecy and the laying on of the hands of the presbytery, and therefore gives himself exclusively to the duties thus assigned him.

Not that the Christian ministry is apt to undertake more work in the Master's vineyard than what was nominated in the bond of its apostolic commission; or that the Church is in danger of covering too much territory, geographically, socially, or ethically considered. The field is the world, and the whole world is included in the field to be sown with the unadulterated seed of the Word, and cultivated for the comming great harvest of redeemed humanity. The danger lies either in the sowing of darnel for the wheat of the Kingdom, or of permitting the plants of the good seed to be hybridized by mixing with the tares of the merely nominal Christian world. This is really the danger point in the history of the development of our Protestantism under the high pressure and rapid speed methods of modern religiousness. Let the danger be sounded out in every trumpet blast!

A somewhat similar condition of things jeopardized the safety of the Jewish nation for three-quarters of a millennium before the Lord's first advent. Abraham's descendants were commanded and warned not to adulterate their life-stream with the degenerate blood of surrounding and uncircumcised nations, and thus fuse their faith with the religious abominations of the heathen. The commandment was disobeyed

and the warning passed unheeded. The cults of Ash-dod, Ashtaroth and Baal were incorporated into the religion of God's peculiar people, and the result was a mongrel race. Unless these days of popular compounding and confounding of Christianity with humanism be shortened for the elect's sake, something similar is likely to become the baneful inheritance of God's New Testament people. At present it is very hard to draw the line of clear distinction between the Church and the world. He is an ideal preacher, indeed, who can properly discern the signs of the times. Superficial skimming over the surface is substituted for profound and stalwart thought in theology, and undue stress is laid upon the social element that should enter only as an essential ingredient into the truly Christian community.

My Dear Young Brethren of the Theological Seminary: This may be my farewell address to you. By virtue of virile and vigorous blood transmitted through and from a noble, Scotch and Swish ancestry, by good Christian morals, by plain and regular habits of living, by human industry, hard work and divine grace, I have been able to reach and pass over the summit of a long and strenuous life. I know not how long I may continue to endure. The probability is that the great hereafter is close at hand for me. Neither is it impossible that the full consummation of this present order of terrestrial affairs is very far in the distant future. If already 1900 years ago the Seer of Patmos heard the heavenly announcement that the Lord would "*quickly come*," how much nearer now must be that final advent?

Let us not fail to discover the signs of the times. The powers of the world to come are asserting themselves, and the seething caldron of this present evil world is full of predictive prophecy. Let him that runneth read and reflect. Christian scholarship should study the significance of the past. Christian meditation should help to disclose the signs of the present and Christian faith should be able to hear the rumblings of Immanuel's chariot wheels.

Modern history is full of lessons for the devout student. Restlessness is disturbing the planet from Cancer to Capricorn. Men's hearts are beginning to fail them on account of those things which are to come upon the earth. All the ordained powers of—Heaven—the family, the State and the Church—are being shaken from the center to circumference. We are evidently nearing the culminating Crisis in the history of the world. Men are running to and fro. They know not what they want. They only suspect that they need a saving knowledge of the unknown God. In their restlessness and disquietude they are sighing and therefore seeking and searching for something to redress the miseries of the present and give a more golden glow to their dark forebodings and gloomy anticipations of the future.

Look over the field of the world's false diplomacy and international confusion. Perplexity befuddles the crown, befogs the court and bedamns the camp. The armies of Europe appall the world. Their millions of embannered battalions throw the fabled hosts of Xerxes into the diminutive compass of the Corporal's guard, and cause them to vanish away behind the

sombrous shades of a benighted antiquity. They march and countermarch under the commandaries of Earth's petty potentates, while they unconsciously obey the orders of Him who is God of battles and the giver of victories.

Who knows the exact significance of the Chapter that the word is now writing in characters of blood? Who can fully understand the full meaning of a planet incarnadined in crimson hue? "Such knowledge is too wonderful for me. I cannot attain thereto." Neither do the angels clearly understand the stately steppings of God in history. This much, however, we may know: the unprecedented world movements stand prophetically related to the impending crisis of all the ages. That final crisis is maturing. In that general Armageddon we shall all have a part. "Before Him shall be gathered all nations." We have all been called to the colors. "There is no escape in this war." The armies of Anti-Christ are marshalling on every plain and storming the Thermopylae of every mountain pass, while the sacramental hosts of God's redeemed, elect are embanning themselves on Zion's holy hill.

True ministers of the Gospel are expected to be at the front and on the firing line. There is nothing in their Apostolic commission that should prevent them from adapting themselves to the work which the Father has given them to do. This work they can and should do without playing the baboon for an effect-upon the fools in the gallery. Stage thunder is something very different from that pulpit lightning which is generated in the upper clouds of Celestial

magnetism. Neither need the work be attempted by any of the modern methods of carnal might and power, but "by my Spirit saith the Lord."

Young Gentlemen: put on *the whole armor of God*. Doff the armor of babboonish darkness. Unsheathe, as never before, "the Sword of the Spirit which is the work of God." Cultivate more faith in the Gospel, and put less confidence in the carnal contraptions of men. Man's extremity is God's opportunity. God's opportunity is *your* opportunity. It is a *great* opportunity. Abraham never had such an opportunity. He would have rejoiced to have seen your day, but it never dawned upon his patriarchal vision. God is expecting greater things from you than Abraham ever accomplished. Therefor,

Perform your part on life's great stage,
Perform it well from youth to age.

And may the lengthening shadows of your well-spent years bring you the confirming and consoling consciousness of

Life's race well run,
Life's work well done,
Life's victory well won.

Then may you reach your sickels forth to the fields of heaven, and with your hands immortal, pluck ripe clusters from the vines of God.

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